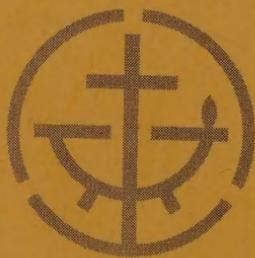


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THE STORY OF PHALLICISM

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The STORY of PHALLICISM

BY LEE ALEXANDER STONE, M. D.

WITH OTHER ESSAYS ON
RELATED SUBJECTS BY
EMINENT AUTHORITIES

Introduction by
FREDERICK STARR



VOLUME I

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TO MY FRIEND AND COLLEAGUE

MILTON J. LATIMER, M. D.



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INTRODUCTION



INTRODUCTION

I HAVE no claim as an expert to write an introduction for Dr. Stone's *The Story of Phallicism*. The field is one to which I have made no original contribution, although in *Fujiyama: Sacred Mountain of Japan*, I hint at the sex ideas that underlie the worship of the Fuji pilgrims. In my field studies in different parts of the world, among different races, the ideas of dualism in nature, of the "reciprocal elements," and of religious symbolism, have ever greatly interested me and demanded an especial attention. But I have never written, probably shall never write, a work on phallicism.

Few people realize how many such works are already in existence. They are in all the languages of science. Some are serious studies, aiming at fundamental facts, adding to our actual field of knowledge, calculated to serve as foundations for constructive work in the direction of life and character-building; some merely cater to gratify a prurient and unwholesome curiosity; some are sheer obscenity. It may well be asked of every new publication in the field — why does it exist? Is it worth while?

Dr. Stone in his *The Story of Phallicism* gives a summary of the entire matter. His chapters deal with — the

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meaning of phallicism, phallic customs, phallicism and religion, phallicism in literature and art, phallicism and life. He has read widely and gleaned diligently. His point of view is, scientifically, that of the physician. His presentation is direct and straightforward. He does not minister to a depraved curiosity, nor does he glory in obscene details. Recognizing the natural and simple origin of phallic worship in primitive culture, he shows how it may lead to complex and unnatural sexuality that spells national decay and death. Dr. Stone has also brought together and here publishes (or republishes) "other essays on related subjects by eminent authorities." These include — *Prostitution in Japan* and *Prostitution in China* by Douglas C. McMurtrie, *Sex, the Foundation of the God Idea* by Eliza Burt Gamble, *The Worship of Priapus* by Hargraves Jennings, *Sacred Prostitution* by C. Staniland Wake, *Phallicism in Japan* by Edmund Buckley, *Religious Ideas in Japanese Phallicism* by Katō, *Prostitution in Antiquity* by Edmund Dupouy and *Phallic Worship to a Secularized Sex* by Theodore Schroeder. Insofar as these are reprinted essays, they are classics in their field and have long been difficult to secure. It is well worth while to again place them within reach of students. All of them contain valuable material.

Dr. Buckley's *Phallicism in Japan* has been particularly sought and difficult to find. Originally issued as a

INTRODUCTION

university thesis for a Ph.D. degree, in an exceedingly limited edition, it was probably the first serious study of the subject. It aroused much interest and has been an impulse to much later study, not only in Europe and the United States but in Japan itself. The subject was developed and expanded in a great volume by Dr. Friedrich S. Krauss, of Vienna. Interest in Japan is extraordinarily aroused and probably a dozen works in Japanese have appeared during the last few years. Some of these have been serious and scholarly studies. Translation of the best of them into a European language would be scientifically worth while.

It appears that writers on phallicism strangely neglect the field of living American Indian religion. The fundamental idea everywhere underlying it is the simple dualism of nature to which our writers constantly refer. We have ample information regarding the religion of the Pueblo Indians, Sianan cults, and the ceremonies of the more advanced tribes of Mexico and Central America. Snake dances and sun dances have been described in almost painful detail. Is it not time that some one should simply, clearly and thoroughly analyze them, in such a way as to show the ideas involved in them? And such a study, done with conscientious scholarship, would throw vast light upon much of the phallicism of Indian and other higher cultures, which is now obscure and incomprehensible. There is

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still much to be done in the field of phallicism. Here we have indicated two things well worth doing. There are many others. Perhaps the reading of *The Story of Phallicism* will incite new workers.

FREDERICK STARR

Seattle, Washington.

May 1, 1927.

STORY OF PHALLICISM

BY

LEE ALEXANDER STONE, M.D.



CHAPTER I.

THE MEANING OF PHALLICISM

MAN, FROM the known beginning, has sought his origin. It may be, indeed, that his curiosity regarding the causes of all things has here its prime source, even as Havelock Ellis believes that our modern researches in science have been actuated by that lively inquiry into sexual matters which is usual among the young, and which is intensified by the conventional obstacles put in the way of acquiring needed knowledge about the manner of our conception and birth.

What is unknown, what is mysterious, is the basis of the clustered sentiments and emotions that we call religion. It is not strange, then, that the successive physical acts that eventuate in birth, together with the parts of the human body that enact this greatest of all dramas, should have served humankind at all known times and places as a basis for religious observance. To this day the relation of physical love and religious feeling is known to be close, and it hardly needed G. Stanley Hall to point out that the period of adolescence with its awakening of sex is also that of religious awakening. If this is true today, with the thousands of other interests civilization brings in addition, it will be plain that primitive man must have been more struck by it. Accord-

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ingly, all the evidence collected from the beginnings of history, all the later investigations conducted into primitive customs and beliefs have shown that worship of the human generative organs, the protagonists in the life-drama, is, or has been, universal.

The Greek noun, which has come into English in its Latinized form as *phallus*, signifying both the male and female organ, with its derived adjective *phallic*, is in use among scientific writers in such discussions as this; and phallic worship is the high respect and adoration paid to the generative organs, either in themselves or through more or less realistic representations or conventionalized symbols, surviving examples of which are to be found everywhere today. The word *phallus*, however, is more especially appropriated to the male pudenda, and for the female the Greek word *kteis*, plural *ktenes*, is also in use, concurrently with the Sanscrit words *lingam*, for the symbol of the male and *yoni* for that of the female genitalia.

It need hardly be said in this connection that an object of ancient adoration and worship, expressive of an older and cleaner outlook upon the mysteries of life and generation than we are ordinarily permitted today, deserves and should receive a treatment at once respectful and sympathetic, remembering that the social taboos which we have permitted ourselves to indulge regarding them are of recent origin, dating back barely to the sixteenth century. We may well ask ourselves whether the mod-

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ern shamefaced snicker and chuckle are improvements upon the earlier reverential acceptance of the processes by which every human being comes into this naughty world.

Remembering that phallic worship is one of the ascertained bases of religion the world over, noting the universal human habit of conventionalizing and symbolizing all representations used in connection with religion, we shall not be surprised if we find that practically all the emblems of all religions past and present have a fundamental phallic significance. From time immemorial, a perpendicular line or object has been used for the phallus and a horizontal mark for the kteis. Combined to signify union, the cross appears. Similarly, a triangle with the apex above has signified for obvious reasons, the male state, while the apex pointed downward signified the female (it is interesting to note that the Young Men's Christian Association hit upon the female triangle for its symbol during the World War); the junction of the two triangles in the six-pointed star is the Seal of Solomon, to be found upon and about all Jewish temples and synagogues. Even the crescent of Islam is the ancient sign of Selene, the moon goddess of old Byzantium, standing not only for the lunar periods which have so great a bearing upon the life of women but as a conventionalized picture of their pudenda seen in profile. The lotus of ancient Egypt and of the Buddhists, too, has phallic meanings; the Egyptian Key of

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Life, or T-cross surmounted by an oval, is a combination of male and female symbols; while the religions of India, from the beginning to the present, abound in phallic suggestions, running the gamut from utter realism to a complete conventionalization.

However ignorantly employed, towers and steeples, columns and minarets have a close connection with the phallus, while the horizontal buildings or enclosed surfaces from which they spring trace back to the kteis. Nothing could be freer from the phallic idea than the Yale Bowl or the Chicago Stadium in intention; yet nothing could be more symbolic of it in actuality. The religion of early man, our ancestor, has left indelible and ineluctable traces with us. With these, in considerable detail, the remainder of this essay will be occupied. But, be assured, the subject is far too vast to be exhausted within necessary limits.

The true story of Phallicism is hidden in antiquity. Its age is not known. So far as scientists have been able to discover, the worship of the reciprocal forces of nature dates back to the first organization of primitive society. Nowhere in the world has there been found anything to disprove this statement. On the contrary, as man's facility for investigation becomes greater, the more evidence does he find that the great generative force was the first to be worshipped or symbolized by mankind.

The following quotations from "Phallic Miscellan-

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ies" will give the reader some idea of its antiquity:

"India, beyond all other countries on the face of the earth, is pre-eminently the home of the worship of the Phallus . . . the *Linga puja*; it has been so for ages, and remains so still. This adoration is said to be one of the chief, if not the leading, dogma of the Hindu religion, and there is scarcely a temple throughout the land which has not its Lingham, in many instances this symbol being the only form under which the deity of the sanctuary is worshipped."

So far as Hindu mythology is concerned, we find ample and interesting evidence respecting the origin of phallic worship in the East in the form of the adoration of the lingham. Thus, in the Vamana Purana, we read:

"Then Hara, wounded by the arrows of Kama, wandered into a deep forest, named Daruvanam, where holy sages and their wives resided. The sages, on beholding Shiva, saluted him with bended heads, and he, wearied, said to them: 'Give me alms!' Thus he went begging around the different hermitages; and wherever he came, the minds of sages' wives, on seeing him, became disturbed and agitated with the pain of love, and all commenced to follow him. But when the sages saw their holy dwellings thus deserted, they exclaimed: 'May the lingam of this man fall to the ground!' That instant the lingam of Shiva fell to the ground; and the god immediately disappeared. The lingam, then, as it fell, penetrated through the lower worlds and increased in height

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until its top towered above the heavens; the earth quaked, and all things movable and immovable were agitated. On perceiving which, Brahma hastened to the sea of milk, and said to Vishnu: 'Say, why does the universe thus tremble?' Hara replied,—'On account of the falling of Shiva's lingam, in consequence of the curse of the holy and divine sages.' On hearing of this most wonderful event, Brahma said: 'Let us go and behold this lingam.' The two gods then repaired to Daruvanam; and on beholding it without beginning or end, Vishnu mounted the king of birds and descended into the lower regions in order to ascertain its base; and for the purpose of discovering its top, Brahma, in a lotos car, ascended the heavens; but they returned from their search wearied and disappointed — and, together approaching the lingam, with due reverence and praises, entreated Shiva to resume it. Thus propitiated, the god appeared in his own form and said: 'If gods and men will worship my lingam, I will resume it; but not otherwise. (In the Nagar Khand of the Shanda Puran, it is said that Shiva, afflicted for the loss of Sati, thus replied: 'O gods! it was in consequence of the grief I suffer in being separated from Sati that I cast away this lingam, apparently fallen through the curse of the sages; had I not willed it, who in the three worlds could have deprived me of it? Why then should I resume it?')

"To this proposal Vishnu, Brahma and the gods assented; and Brahma divided the worshippers into four

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sects: the principal one being that which simply worships Shiva under the symbol of the lingam; the second, that of Pashupati; the third, of Mahakala; and the fourth, the Kapali; and he revealed from his own mouth the ordinances by which this worship was to be regulated. Brahma and the gods then departed, and Shiva, having resumed the lingam, was also leaving the spot, when he beheld Kama at a distance; and, incensed with anger on remembering the pains which he had endured, looked at him with his world-consuming eye and reduced him to ashes.

"The resumption of the lingam by Shiva," remarks Van Kennedy in his researches into Hindu Mythology, "is related differently in the Shiva Puran, which account explains the reason for the particular form under which that symbol is represented.

The Shiva Puran account says: "On falling in consequence of the sages' curse, the lingam became like fire and caused a conflagration wherever it penetrated; the three worlds were distressed, and as neither gods nor sages could find rest, they hastened for protection to Brahma. Having heard them relate all that had happened, Brahma replied:—'After having committed knowingly a reprehensible act, why say that it was done unknowingly? For who that is adverse to Shiva shall enjoy happiness, and yet when he came as a guest at noon-day, you received him not with due honors. But every one shall reap the fruit of his good or bad actions,

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and the lingam, therefore, shall not cease to distress the three worlds until it is resumed by the god. Do ye, therefore, adopt such means as you think best for restoring tranquility to the universe.' The gods said: 'But, O Lord! what means ought we to adopt?' Brahma replied: 'Propitiate by adoration the mountain-born goddess, and she will then assume the form of the yoni and receive this lingam, by which means alone it can be rendered innocuous. Should you thus obtain her favorable assistance, then form a vessel of the eight kinds of leaves, place in it boiled rice and sacred plants; and having filled it with holy water, consecrate the whole with the proper prayers and invocations, and with this water, repeating at the same time suitable prayers, sprinkle the lingam. Also, after Parvati, under the form of the yoni, shall have received the lingam, do you erect and consecrate the form of a lingam in the yoni; and by worshiping it with offerings of flowers, perfumes and such things, by kindling lamps before it and by singing and music, propitiate Maheshwara; thus will the forgiveness and favor of that god undoubtedly be obtained.' Having heard these words, the gods and sages hastened to implore the protection of Shiva and the assistance of Parvati, as directed by Brahma; and these deities having been propitiated, Parvati, under the form of the yoni, received the lingam and thus appeased its consuming fire; and in commemoration of this event, the worship of the lingam was instituted."

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Ward in his "Account of the Writings, Religion, etc., of the Hindus," says: "There are several stories in the Puranas respecting the origin of the lingam worship, three of which I had translated and actually inserted in this work, leaving out as much as possible of their offensive parts; but in correcting the proofs, they appeared too gross, even when refined as much as possible, to meet the public eye."

Alluding to this, Lieutenant Kennedy says: "Mr. Ward takes every opportunity of objecting to the indecency and obscenity of the Hindu mythology; but after a most attentive examination of the subject, I have not been able to discover, unless calling a spade a spade be considered sufficient ground, the slightest foundation for such an objection in either the Purans, Upa-Purans, Ramayanum or Mahabharat; and with regard to other Sanscrit works, I agree entirely in the justness of the opinion expressed by Mr. Wilson in a note to his translation of the Magha Duta. He says: 'I have, indeed, in this place concentrated, and in part omitted, two verses of the original, as offensive to our notions of the decorum of composition, I cannot admit, however, that Hindu literature, speaking generally, is more liable to the reproach of indecency than that of Europe; nothing can be found in their serious works half so licentious as many passages in the writings of Ovid, Catullus, Propertius and even the elegant Flaccus. To descend to modern times, Ariosto and Boccaccio amongst the Italians,

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Brantôme, Crebillon, Voltaire, La Fontaine and the writers of many recent philosophical novels amongst the French furnish us with more than parallels for the most indelicate of the Hindu writers. With respect to ourselves, not to go back to the days in which obscenity was wit, we have little reason to reproach the Hindus with want of delicacy, when we find the exceptionable, though elegant, poetry of Little (Tom Moore) generally circulated and avowedly admired. We should also recollect the circumstances of Indian society, before we condemn their authors for the ungarbled expressions which we conceive to trespass upon the boundaries of decorum. These authors write for men only, they never think of a woman as a reader.' "

Both Herodotus and Diodorus Siculus, as noticed by Giraldus, though speaking of the Phallus, fail to explain its precise nature and form. Mr. Payne Knight, in his "Symbolical Language of Ancient Art and Mythology" says:

"In Egypt and all over Asia, the mystic and symbolical worship appears to have been of immemorial antiquity. The women of the former country carried images of Osiris in their sacred processions, with a movable phallus of disproportionate magnitude, the reason for which Herodotus does not think proper to relate, because it belonged to the mystic religion.*

* See "History of Prostitution," Paul La Croix, translated by Samuel Putnam, Pascal Covici, Chicago, 1927, chapter on Egyptian prostitution.

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"Diodorus Siculus, however, who lived in a more communicative age, informs us that it signified the generative attribute; and Plutarch, that the Egyptian statues of Osiris had the phallus to signify his procreative and prolific power, the extension of which, through the three elements of air, earth, and water, they expressed by another kind of statue, which was occasionally carried in procession, having a triple symbol of the same attribute.

"The Greeks usually represented the phallus alone, as a distinct symbol, the meaning of which seems to have been among the last discoveries revealed to the initiated. It was the same in the emblematical writing, as the Orphic epithet, *Panygenetor*, universal generator; in which sense it is well employed by the Hindus.

"Herodotus, in allusion to the above, says: 'To Dionysos, on the eve of his feast, every Egyptian sacrifices a hog before the door of his house, which is then given back to the swineherd by whom it was furnished, and by him carried away. In other respects the festival is celebrated almost exactly as Dionysos festivals are in Greece, excepting that the Egyptians have no choral dances.'

" 'They also use, instead of phalli, another invention, consisting of images a cubit high, pulled by strings which the women carry round the villages. A piper goes in front; and the women follow, singing hymns in honor of Dionysos. They give a religious reason for the peculiarities of the image.' "

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Payne Knight supports his statement relative to the discovery of the meaning of the symbol by a quotation from Tertullian "Concerning the Valentinians (a sect of Ophites or Gnostics): 'After many signings of the seers and the entire sealing of the tongue (to prevent the secret from being divulged), an image of the virile organ is revealed.' "

This opinion, however, has been pronounced questionable by others.

"But," says Kennedy, "were it admitted, it seems indisputable that the phallus was always formed in such a manner as to leave no doubt with respect to the object which it represented, and that in religious procession it was always attached to a human figure. It hence appears evident that the phallus bore no similarity to the lingam, and that, though the causes which may originally have produced the worship of these objects may have been the same in Egypt and India, still, the symbols adopted for their representation, and the adoration paid to them by the Egyptians and the Hindus, differed most materially."

The character of lingam worship may be gathered from the ritual prescribed in the Lainga Puran in India, which we find to be as follows: "Having bathed in the prescribed manner, enter the place of worship; and having performed three suppressions of the breath, meditate on that god who has three eyes, five heads, ten arms and is of the color of pure crystal, arrayed in costly gar-

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ments and adorned with all kinds of ornaments; and having thus fixed in thy mind the real form of Maheshwara, proceed to worship him with the proper prayers and hymns. First, sprinkle the place and utensils of worship with a bunch of darbha dipped in perfumed water, repeating at the same time the sacred word Om, and arrange all the utensils and other things required in the prescribed order; then, in due manner and repeating the proper invocations, prayers and hymns, preceded by the sacred word Om, prepare thy offerings. For the padiam (water for the ablution of the feet), these should consist of ushiram (the root of the *Andropogon muricatus*), sandal and sweet-smelling woods; for the achamanam (water for rinsing the mouth), of mace, camphor, bdelium and agallochum, ground together; and for the arghya (a particular kind of oblation, which consisted of different articles in the worship of different deities), of the tops of Kusha grass, prepared grains of rice, barley, sesamum, clarified butter, pieces of money, ashes and flowers. At the same time, also, must be worshipped Nandi (the principal attendant of Shiva, supposed to be a portion of that god, who granted a son as a boon to a holy ascetic named Shilada and also consented to be born as that son), and his wife, the daughter of Marut. Having then, with due rites, prepared a seat, invoke with the prescribed prayers the presence of Parameshwara, and present to him the padiam, achamanam and arghya. Next bathe the lingam with perfumed

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water, the five products of the cow, clarified butter, honey and the juice of the sugar-cane, and lastly pour over it a pot of pure water, consecrated by the requisite prayers. Having thus purified it, adorn it with clean garments and a sacrificial string, and then offer flowers, perfumes, frankincense, lamps, fruit and different kinds of prepared eatables and ornaments. Thus worship the lingam with the prescribed offerings, invocations, prayers and honors, and by circumambulating it and by prostrating thyself before Shiva, represented under this symbol."

The idea of a creation, suggested by the existence of things, was, possibly, a first result of human reasoning. The mode of the event, the manner in which it was brought about, would be the inquiry which next occupied the mind.

Man deduced from the operations of nature around him his first theory of creation.

From the egg, after incubation, he saw the living bird emerging; a phenomenon which, to his simple comprehension, was nothing less than an actual creation. How naturally then, how almost of necessity, did this phenomenon, one of the most obvious in nature, associate itself with his ideas of creation, a creation which he could not help recognizing, but which he could not explain!

By a similar process did the creative power come to be symbolized under the form of the Phallus. In it was

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recognized the cause of reproduction, or, as it appeared to the primitive man, of creation.

The Egyptians, in their refinement upon this idea, adopted the scarabeus as a symbol of the First Cause, the great hermaphrodite Unity, for the reason that they believed that insect to be both male and female, capable of self-inception and singular production and possessed of the power of vitalizing its own work.

The crozier is simply a modification of the original *Rod of Moses*, or "Staff of Life" (phallus) which the Jewish law-giver adopted from his teachers, when he was instructed in all the wisdom of the Egyptians.

The shepherd's crook is one form of this same symbol, while the forked stick used in mystic ceremonies is another. It has its modern representative in the divining rod, used by the expert who "locates" water or mineral veins.

The arrow, the emblem of Cupid, or, as he may appropriately be called, St. Desire, is synonymous with the "pillar" (lingam or phallus). The bow, relaxed, or strung and taut, is a symbol of virility spent, or in abundant plenitude. Hence the store of arrows in the quiver shows a reserve stock of virility, capable of repeated encounters. Thus the meaning of the composition in which appear the spent arrow, or virility manifested, the quiver, or reserve force awaiting opportunity, the bent bow with taut string, signifying readiness, and Cupid or the desire to employ this force, is made plain.

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St. Patrick's destruction of snakes in Ireland merely symbolizes his actions in driving out phallic faiths which were presented by the exposure of the phallus or the snake, which was a most prominent phallic symbol, signifying generation.

In many of the luxurious nymphæ in Rome, those marvelously ornate restaurants, where bridal couples made their first appearance after the wedding, there were artistic panels with life-size figures in the nude, displaying the various postures in which the "Great Act" could be most successfully accomplished, both for purposes of sensation and progeny.

Suetonius, in his life of Tiberius, speaks of such a painting, from the hand of a master, in which were shown Atalanta and Meleager, the former ministering to the latter's pleasures.

The appearance of pictures such as these on the walls of banquet halls resulted in lewd and licentious practices on the part of the banqueters, and because of their conduct, the worship of the reproductive function fell from the high estate of a religion into an excuse for the basest of practices in Rome. Thus did the Eternal City become depraved beyond all hope of regeneration.

The ancients paid respect to the goat and the bull, and viewed them with awe, because of their ability to indulge in the sexual act more frequently than other animals, and, because of their virility, they made them gods, in many instances.

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The satyr, a creature half human and half goat, was supposed to live in the woods, and was accredited with possessing a virility of such stamina as made him the most envied of all the imaginary creatures conceived in the mind of primitive man. There are many pictures extant, and also hundreds of sculptured objects, where the satyr is shown performing the sexual act with women and with the female goat. This creature of the imagination has been given many names, the chief and best known of which is Pan.

It may interest the reader to know that one of the most popular phallic emblems was a satyr's bust placed at the head of a tapering column, and, midway between the column's base and the satyr's head, was sculptured an enormous phallus.

These statues were to be seen in nearly every grove, and in many public places, both in Greece and Rome. The *membrum virile* was usually hung with garlands placed there by women, old and young, who were anxious to remain in the good graces of this deity.

It is interesting to note that many phallic symbols have been found in North and South America. Large stone phalli have been dug up in Georgia, Tennessee, Ohio, California and British Columbia, and in many other places in the United States, Canada and Mexico. The National Museum at Washington contains many of these emblems.

Peculiar female gods belonging to the Aztecs are fre-

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quently found in Mexico, and one such souvenir, in the possession of the Museum of the Cossitt Library at Memphis, shows the vulva fully exposed, as though awaiting entrance of the phallus.

The South American countries, especially Peru, are said to abound with these most ancient symbols, and in some places, where civilization is in the primitive state, phallic amulets or images are still worn or carried by the people. Votive offerings, in the image of the male and female organs, are used in the same way in those countries as they were at Isernia, and elsewhere in Italy. The custom will be explained later.

Forlong, in his "Rivers of Life," speaks of two mounds in Kentucky that are undoubtedly phallic in origin, and he compares them with phallic mounds in Egypt. There are also several such tumuli to be found in Ohio, and the learned author, whose "Rivers of Life" is one of the most authoritative books ever written about the beliefs of all peoples, says:

"We still can make pretty sure of far more than half the population of the whole world as devoted to phallic faiths."

The ancient sun temples, wherein the life-giving principles of nature were worshipped, bore a close relationship to the fanes dedicated to Priapus. There this deity received homage from male and female alike.

In the ruins of Pompeii may be seen remains of the once powerful religion of Phallicism. The traveler is

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shown different statues, sculptured vases, engravings, and other pronounced symbols of the cult of the Priapic deity.

He is told, when he views them, that he is in a quarter of the city where lived the prostitutes. In this he is misled, for Priapus was the most prominent deity worshipped by the Pompeians, and it is unlikely that the symbols of this cult would have remained in a quarter devoted to prostitution.

The cornucopia, and the shell, the *concha veneris*, worn today as ornaments, are nothing more than modern adaptations of the more ancient symbols of generation, which were fashioned in gold, silver, bronze, or carved out of precious stones in exact likeness of the organs they were intended to symbolize.

The image of the phallus and the external portions of the female genitals were the most popular of all the talismans worn by men and women, as amulets.

It was believed that the wearing of these symbols added to the virility of the wearer and warded off the effects of the "evil eye." They were much sought after, and precious gems were frequently carved in their image, but the poorer classes were forced to content themselves with phallic or *yonic* symbols made from clay or wax compounds.

Just as men and women of today wear charms of different types to ward off danger, so did the ancients. When a southern negro wears the left hind leg of a

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rabbit to give him luck, and men and women everywhere use the horseshoe, made in gold or in platinum, diamond set, or perhaps in mere silver, or use the cross, they (perhaps unconsciously) are only aping their ancestors. There is this difference, however; the forefathers wore their amulets for a specific reason, and they regarded these tokens with a reverence that was, in itself, holy.

When the Hopi Indians hold their annual festivals, their medicine men, their chiefs and the majority of dancers, expose symbols that represent the male and female organs of generation. In their dances, according to Dr. Walter Fewkes, of the Smithsonian Institution, they indulge in a type of sex dance very like those in use by prehistoric man, when he bowed before the shrine of Priapus.

Modern dances, the tango, "shimmy shake," jazz and the like, are nothing more than recent adaptations of ancient oriental originals which were performed by women in order that the passions of the male might be aroused.

The scarab, which is possibly one of the most ancient of symbols, was worshipped by the Egyptians, because they believed this species of beetle so virile that it possessed, within itself, the fructifying power. They were convinced that there were neither males nor females to be found amongst the *scarabei*.

The scarab symbolized *Khepera*, the god of creation

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and resurrection, the father of the gods, and creator of all things in heaven and earth.

He was self-begotten and self-born. He was identified with the rising sun and with new birth generally.

The scarab also symbolized the resurrection of the body, and, according to *Horapollo*, this beetle denotes an "only begotten generation, father, world and man."

In Egypt, from time immemorial, the scarab seems to have been associated with the god of creation, and this applies also to the eastern Soudan. To this day, the insect is dried, pounded, mixed with water and drunk by women, who believe it to be an unfailing specific for the production of large families.

The Greeks, in their mysteries, consecrated the symbols of universal fecundity, and the phallus and *kteis* were publicly exhibited in the sanctuary of Eleusis. The *membrum virile*, or active organ of generation, was carried to the temple of Dionysos, and crowned with a garland by one of the most respectable matrons of the town or city. The Egyptian Osiris and the female *pudendum*, or symbol of the passive principle of generation, were, in like manner, carried in procession to the temple of Persephone.

Davenport states that the worship of Priapus, amongst the Romans, was derived from the Egyptians, who, under the form of Apis, the Sacred Bull, worshipped the generative power of nature. The same symbol also bore among the Romans, the names Tutinus,

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Mutinus, and *fascinum*, *veretrum*, and like appellations.

"In the towns," says Davenport, "Priapus had public chapels, whither such devotees as were suffering from maladies connected with his attributes repaired, for the purpose of offering to him *ex-voto offerings* representing the parts afflicted. These offerings were sometimes paintings, and, at others, little figures, made of wax or wood, and occasionally, even of marble."

St. Augustine informs us that, by the Roman ladies, it was considered a very proper and pious custom to require young brides to seat themselves upon the monstrous and obscene member of Priapus; and Lactantius says:

"Shall I speak of that Mutinus, upon whose extremity brides are accustomed to seat themselves, in order that the god may appear to have been the first to receive the sacrifice of their modesty?"

These facts seem to prove that the worship of Priapus had greatly degenerated amongst the Romans, indicating that they lost sight of the object typified, and attached themselves to the symbol alone. In this they could see only what was indecent, and thus religion became a pretext for libertinism.

Perhaps, "there is no very direct proof that the Irish regarded the May-pole as a type of phallic worship, but there is strong inferential evidence that they so understood it. Study of the ancient customs demonstrates the evidence of many apparent absurdities, as, for exam-

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ple, in the distribution of prizes from the midsummer May-pole. There are also covert obscenities in superstitious observances relating to the procuring of destined husbands by women, and the gathering of the seeds of the common fern.

Speaking of certain phases of serpent worship, Forlong remarks:

"He (the serpent) is the special phallic symbol which veils the actual god; and therefore do we find him the constant early attendant upon Priapus or the Lingam, which I regard as the second religion of the world."

Ferguson, in his beautiful work on Tree and Serpent Worship, puts the tree as the first of faiths. The leaf of the famous fig tree of the Bible which shielded the nakedness of Eve is one of the most famous of phallic emblems, and may be observed in designs found in many of the temples of old.

Forlong speaks at great length of its phallic significance.

"Not only throughout India," he says, in part, "but in all the Polynesian Islands, the *Ficus Indicus* and the *Ficus Sycamorus* are most holy, and 'a basket of figs' was one of the most sacred objects in the procession of Bacchus, whose symbol was always made of the wood of the *Ficus*. Its boughs and leaves were an important accompaniment of the procession of the god, in Egypt, and the whole genus *Ficus* was most holy to him.

"The fruit was looked upon as the virgin uterus, in

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contradistinction to the deity of Damascus, or Pomegranate, i. e.; the gravid uterus. The fig and stem was the sistrum of the temples, the harp of the gods, and the fig was as exhilarating as the vine. To 'sit under one's fig and vine' was the greatest of joys.

"We must remember the purpose for which not only Jews, but many Easterns, long before the story of Eden was heard of, or at least penned, wore the trefoil leaves. This leaf is always a triad and the fruit a monad, and the Jews, who held it sacred, above all Western Asiatics, called the fruit *tasnah*, or connection, the root of which is still more forcible, for the mystical Arba is here. Hebrews usually say that it was a fig and not, as generally thought, an apple or citron, that Eve coveted and 'fell by'; a fact, which, if substantiated, would make the fall a natural sequence in the eyes of those holding the above signification of the fruits."

"We may," says Hannay, in writing on Phallicism in Japan, "take the Japanese and Chinese Venus as an illustration. It includes the entire cult. She sits in a bowl-symbol with yoni-like opening. This form was common, and the 'eyes' all over the Bible Cherubim and Seraphim were yonis. Kway-yon, whose name signifies 'Yoni of Yonies' is also 'Queen of Heaven' (like Mary), 'Lady of Plenty,' 'Goddess of a Thousand Arms' and a 'Hundred Synonyms.' She sits on a lotus (emblem of fertility) under her Lord the 'Shang-ti' (Cloudy Jove), 'El Shadim' or any of the hundred names of the creator.

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"The male is here quite secondary to the female, as was the case in many early religions. The mother god is supreme. She has the 'golden vial' containing all the treasures of the gods in her lap; the 'water of life,' the 'tree of life,' also, while over all broods *Ti Shang* of watchful eye, supported by two of the thousand arms of his *Rauch Aleim*, or 'Mother of the Gods' (Genesis), without which naught is or can continue to be."

"This picture," says Forlong, "is a complete arcanum of the whole vast mythology, both spiritual and material.

"It details nearly every concrete idea of the phallic faith; it is also a symmetrical and philosophical whole, from the solar *Iah*, sitting on his cow clouds, down to the lotus (or womb) base rising from the water of fertility. She is the 'Jewel of the Lotus,' that 'gem' which so puzzled not only European scholars but some modern Buddhists, and which is, after all, but a euphemism for her energy or amphalos. In her hair is also shown the yoni, in the 'Jewel of India' form. The dot on her forehead is the *Shang*, or second hieroglyphic, necessary to complete the ineffable name of the Chinese creator.

"She has also the ark or burning bush, the female emblem with its 'fire,' the chakra or solar swastika (prayer wheel), the Book of Life, and beads (rosary), typifying religion and piety. With open hands she distributes fruit, flowers and yoni loops, or joys (as on India trees). She wears crosses, and has the sistrum, bow of love (arrow is the lingam) and lotus buds, as Goddess of Love.

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"She is represented as Diana's hare (opposite to her lord as the Solar Cock), each enclosed in a circular nimbus, showing its supreme importance. There is a censer of sacred fire on her right, and a vial of the gods on her left, while the male emblem, from Wales to Japan -- the sword -- is held aloft. She has also the distaff of womanhood and other emblems. Finally, she has the Christian cross twice repeated, hung round her neck."

This form of Venus is still the most worshipped deity of China and Japan, and her name is Legion. Sometimes she is represented as Diana, "*multas mammas*," and again she is shown with a mass of babies growing out of her fingers, toes and whole body; and yet again we see her as a fish goddess, moving in a phallic sea, and holding a lingam.

Phallism in America attracted the attention of Squier, and in his work upon the subject, "*The Serpent and the Worship of the Reciprocal Principles of Nature in America*" (1851), he deals at great length with the appearance of the "God of the Garden" in the western hemisphere.

He is here quoted in extenso for the reason that very little has been written about Phallism in America. Squier clears up many points upon which, in the past, there was much difference of opinion concerning the early religions of prehistoric man in North and South America.

"We have the presumptive proof," says he, "of the

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complete recognition of the reciprocal principles among the American nations, in the admitted fact that they were, with great uniformity, devoted to Sun Worship; a system with which phallic worship is intimately connected, as will further appear in the pages which follow. But we have abundant evidence more direct than this, which places the fact of the prevalence of this doctrine beyond the possibility of doubt.

"Dulaure, without quoting his authorities, however, presents the following references to the existence of this worship in various parts of the continent.

"That the worship of the phallus passed from India or from Ethiopia into Egypt, from Egypt into Asia Minor, and into Greece, is not so much a matter of astonishment. Those nations communicated with each other. But that this worship existed in countries a long time unknown to the rest of the world, in many parts of America with which the people of the Eastern Continent had formerly no communication, is an astonishing, but well attested fact. When Mexico was discovered, there was found, in the City of Panuco, the particular worship of the phallus well established. Its image was adored in the temples. There were in the public places bas-reliefs which, like those of India, represented, in various manners, the union of the two sexes.

"Garcilasso de la Vega says that, according to Blas Valera, the God of Luxury was called Tiazolteuli. I must not forget to observe that the Sun was the principal

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divinity of Mexico, and that there, as well as in Asia, the worship of the Phallus was found associated with that luminary. That the natives of the island of Hayti, since called Santo Domingo, worshipped the Phallus cannot be doubted. Many of the sacred objects were discovered in that country in 1790, as a dissertation on the subject, by M. Arthault, former physician of the king, proves.

"Certain of the temples of India abound with sculptural representations of the symbols of Phallic Worship, and the extent to which that worship prevails in that interesting country, even to the present day, and how deeply it enters into the mysteries of the Hindu religion, need not be explained to the intelligent reader. The most common symbol of the male or active principle is an erect stone often, but not always, sculptured in imitation of the natural object.

"These are frequently placed erect, either surrounded or within the area of the temples of Siva, the Regenerator or Reproducer. Sometimes they crown the temples of that divinity. It is also common to find it sculptured in bas-relief, or painted on the walls, in conjunction with its reciprocal emblem.

"Turning now to the temples of Central America, which in many respects exhibit a strict correspondence with those of India, we find precisely the same symbols, separate and in combination. For a knowledge of this interesting fact we are indebted to the researches of

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Messrs. Stephens and Catherwood who, unfortunately for the cause of science, have not embodied all the information which they possessed upon these points, in the valuable volumes which they have given to the public. In the center of the area of the temple at Uxmal, Mr. Stephens observed a remarkable stone, measuring eight feet above the ground and five feet in diameter (circumference?). 'This stone,' says Mr. Stephens, 'is striking for its uncouth and irregular proportions, and wants conformity with the regularity and symmetry of all around. From its conspicuous position, it doubtless had some important use and, in conjunction with other monuments found at this place, induces the belief that it is connected with the rites of an ancient worship known to have existed among all Eastern nations. The Indians call this stone the Picot, or whipping-post.'

"Numerous stones were found at other points, corresponding in character and position with that here described, the origin of which is no doubt correctly intimated by our author.

"Less equivocal evidence than is furnished by these stones was brought to light by these explorers. The ornaments upon the external cornice of several large buildings actually consisted of *membra conjuncta in coitu*, too plainly sculptured to be misunderstood. And if this were not sufficient testimony, more was found in the isolated and scattered representations of *membra virilia*, so accurate that even the Indians recognized the

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object, and invited the attention of Mr. Catherwood to the originals of some of his drawings, as yet unpublished.

"M. Dupax observes that he almost always discovered a plain cylindrical stone at no great distance from the Mexican temples, the purpose of which he finds it impossible to discover, but which is probably sufficiently apparent from what has been said in the preceding paragraphs.

"A portion of the unedited history of the Incas, by Juan de Batanzis, is still extant in the library of the Escorial, in which there are some interesting facts connected with the religion and rites of the Peruvians. Among other matters of primary importance, it is said that 'in the center of the great square or court of the Temple of the Sun at Cuzco, was a column or pillar of stone, shaped like a loaf of sugar, pointed at the top, and covered with a leaf (or plate) of gold, of the same workmanship as the statue of the Sun; and this was adored by the mass of the people, while the figure of the Sun was adored in the house of the shape of a sugar loaf' was, we know, an almost universal phallic emblem, and in this instance, was synonymous in its significance with the figure of the Sun.

"Palacio, in his unedited memorial to Philip the Second of Spain, dated Guatemala, March, 1576, says of the Indians of Honduras that 'they took the blood of circumcision, in certain of their festivals, and sacrificed it

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to an idol of round stone (i. e., a pillar) called *Ycelaca*, which had two faces, one before and one behind, with many eyes, who is the God of the present and past, and the Lord of Life.'

"It has been suggested, and with much force, that the monoliths of Copan are simply sculptured phalli, a suggestion which derives plausibility from the fact that these symbols of the East are often elaborately carved. This suggestion was first publicly made in a communication read before the American Ethnological Society, by a distinguished member of that body; from which the following passages are extracted. After noticing the various facts tending to show the former existence of phallic worship in America, the author of the paper proceeds as follows:

" 'We come now to Central America. Upon a perusal of the first journey of our fellow-members, Messrs. Stephens and Catherwood, into Guatemala and the central territories of the continent, I was forcibly struck with the monolithic idols of Copan. We knew nothing before, save of Mexican, Palenque and Uxmal remains; and those of Copan appeared to me to be unlike them all, and probably of an older date. My reading furnishes me with but one parallel to these singular monolithic sculptures, and that was seen in Ceylon, in 1796, by Captain Colin McKenzie, and described in the sixth volume of the Asiatic Researches.

" 'As the description is short, I transcribe it:

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“ “ “The figure is cut out of stone in relief, but the whole is sunk in a hollow, scooped out, so that it is defended from injury on the sides. It may be about fourteen feet high, the countenance wild, a full round visage, the eyes large, the nose round and long; it has no beard, nor the usual distinguishing marks of the Gentoo casts. He holds up both his hands, with the forefingers and thumbs bent; the head-dress is high, and seems ornamented with jewels; on the little finger of the left hand is a ring; on the arm bracelets; a belt high about the waist; the lower dress or drapery fixed with a girdle much lower than the Gentoo dress, from which something like tassels depend; a collar and ornaments on the neck and shoulders, and rings seem to hang low from the ears.

“ “ “No appearance of any arms or weapons.” ”

“ This is the nearest approximation I could make to the Copan idols, for idols I took them to be, from the fact that an altar was invariably placed before them. From a close inspection of Mr. Catherwood’s drawings, I found that, though no single figure presented all the foregoing characteristics, yet in the various figures, I could find every particular enumerated in the Ceylon sculpture.

“ It then occurred to me that this was one of the most usual symbols of the Phallus. That the worship of Priapus (Lingam) existed in Ceylon, has long since been satisfactorily established, and hence I was led to suspect

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that the monuments at Copan might be vestiges of a similar idolatry. A further inspection confirmed my suspicions, for, as I had supposed, I found sculptured on the American ruins the organs of generation; and on the back of one, the emblems relative to uterine existence; parturition, et cet. I should, however, have wanted entire confidence in the correctness of my suspicions had the matter rested here.

" 'On the return of Messrs. Stephens and Catherwood from their second expedition, every doubt of the existence of phallic worship, especially in Yucatan, was removed.

" The painting and bas-reliefs mentioned by Du laure, as once existing at Panuco and Tlascalla had, according to Bartram, their parallels in the rude paintings on the walls of the temples and sacred edifices of the Greeks, among whom the solar worship predominated. It is not, however, undertaken to say that the latter were intended as symbols, although they were so regarded by that author.'

" The late Professor Gerard Troost, of Nashville, Tenn., made public some facts, going to show that the former inhabitants of the southwestern parts of the United States (perhaps the race of the mounds) were worshippers of the Phallus, or at least recognized it among their religious symbols.

" 'I have observed,' says Professor Troost, 'that they (the primitive inhabitants of Tennessee) were idola-

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tors, and probably worshipped the Phallus, as did many nations of antiquity. I have had the good fortune to obtain, during my investigations, several images which no doubt must have served for religious purposes. They have all, at least such as were not too much mutilated, some similarity in their position, they are all in a kneeling position, sitting on their heels, and naked.

" 'Some of them have their hands round their abdomens, others have their hands on their knees. Two of them, a male and female, are the largest I have seen, being sixteen inches high. They were found in Smith county, made in sandstone, and rudely sculptured. The male seems to be a rude imitation of an ancient Priapus; he was more or less injured by the plough by which he was brought to light, that implement having broken a large *membrum generationis virile in erectione*. The marks of the plough are yet visible, and the person who ploughed it up mentioned that it possessed this member, but he considered it too indelicate to be preserved. This was not the only instance in which this *pars genitalis* has been found.

" 'Dr. Ramsay, of Knoxville, Tenn., who has a fine collection of these antiquities, has two simulacra of this member, the one being carved out of a stone similar to that of my images, and is of rude construction, but one he has which is made of a kind of amphibolic rock; and perfectly resembles the natural object. The latter, if I remember right, is about twelve inches in length, the

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other, three or four inches longer. The one of amphibolic rock must have required a long time in the making, it being a very tough material upon which steel cannot make any impression. It must have been ground down with a substance of the hardness of emery, nevertheless, it is perfectly smooth. It is not probable that the makers would have spent so long a time on an object, merely to gratify some voluptuous propensity or whim. It must have served some more serious purpose.'

"I am not aware that any accounts which have been preserved of the original conceptions and rites of the people of Yucatan refer clearly to the existence or practice of phallic worship or to the worship of the Reciprocal Principle under these symbols. But it is not therefore to be argued that it did not exist, for, apart from the irrefragable evidence of the monuments, and the fact that a system of worship did prevail, of which phallic worship is but one form of manifestation, the student has to deplore that amongst the conquerors of that interesting country there was no one to record and preserve the principles and observances of the religion of its people.

"The process of subversion was so rapid that but a few years elapsed before almost every trace was eradicated, or so mixed up with the notions propagated by the priests who followed in the train of the Spanish armies, as to be no longer of much value for purposes of investigation. From all that we can gather, the religious

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system of Yucatan was simpler than that of Mexico, but in its elements, radically the same.

"It was what has been very vaguely denominated Sun Worship, a term which none but the neophyte in mythological investigations will understand in a literal sense. They had one god whose attributes were those of Renovation or Revivification, and who seems to have been more extensively worshipped, and held in higher veneration, than any other divinity. He was named Ytzmatul, and according to Cogolludo, his principal temple or shrine was at Ytzmal or Uxmal. His name Ytzmatul, according to this authority, signified Divine Grace, or Dew of Heaven.

"The Indians say he was a great king, Lord of the Earth, and was obeyed by the Sons of the Gods; but, when asked why he was so named, they only answered in these words: *Ytzen caan, Ytzen mugal*, which is to say, 'I am the inspiration, the dew, the supporter of the heavens and the clouds.' At the death of this king they raised altars to him, which were oracles, and gave responses. When he was alive, he was consulted by the people about things that had occurred in remote parts, and also concerning future events. He raised the dead, healed the sick, and performed many wonderful things. The Indians do not recognize any other god as the author of life.

"In another temple, on a hill (mound), falling to the left, dedicated to this god, they had the figure of a

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Hand which served as a memorial; and to this temple they brought the sick and dying to be raised and restored. They call it *Kab Ul* or *Kad Ul*, which signifies *The Working Hands*, where they offered great presents and made charities. To this shrine they made pilgrimages from all parts, and for the convenience of the pilgrims they had causeways and paved roads (*calcades*) to the north, east, south and west, through all the land, to *Tobasco*, *Chipas*, *Guatemala*, of which there still remain signs, in various places. There were great concourses of people who had recourse to the oracles of *Ytzmal* and *Ul* and *Kab Ul*.

"In the centers of the courts of the various structures at *Uxmal*, Mr. Stephens informs us, was invariably the upright stone, to which we have elsewhere referred as the most common phallic symbol. And upon the front of one of the principal buildings 'the emblems of life and death appear in close juxtaposition, confirming the belief in the existence of that worship practiced by the Egyptians and all other Eastern nations, and therefore referred to as prevalent among the people at *Uxmal*.'

"These facts, and the circumstances 'that the only Author of Life' recognized by the people of *Yucatan*, had his principal shrine at *Uxmal*, go far to identify the Renovator, *Ytzmatul* as an impersonation of the active principle of nature.

"I have already said that the reciprocal principles were often designated as father and mother. As such

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they appear in almost every primitive mythology; in Egypt as Osiris and Isis, as Siva and Bhavani, in Hindustan, and as Tezcatlipoca and Ciaucohualt, in Mexico. They appear upon the terrestrial and celestial aspect, one or both; as divinities or as human beings. We thus find the primitive nations usually tracing their origin to a mysterious pair, a Great Father who is invariably the Son of the Sun, and his wife, the Great Mother, who is usually his sister, and supposed to have relationship to the Moon or Earth.

"We have evidence of the prevalence of similar ideas in America, in the almost universal ascription of the character of the Father to the Sun, from which luminary the savage as well as the semi-civilized nations, with scarcely an exception, claimed their descent. The Incas of Peru and the Pharoahs of Egypt gloried in the title of Son of the Sun, and we shall soon find that the ancient Mexicans were deeply impressed with similar notions, and designated the principal god and goddess of their mythology by names equivalent to Celestial Father and Divine Mother.

"The form of the most sacred oath of Mexico was as follows:

" 'I swear by the Life of the Sun, and by our Sovereign Mother the Earth, that nothing which I affirm is false; and in confirmation of my oath, I eat this earth,' 'when,' says Sahagun, 'immediately touching the earth with his hand, he raised it to his mouth and ate the earth.'

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"Balboa, in his unedited *Miscellanea Antarctica*, quotes the songs used by the Peruvians, on the occasion of the death of their relations, in which the refrain is 'Oh, how abundant would have been our joy, if our father the Sun had permitted them to see this day.'

"The most ancient oath of the Greeks was "by our father Zeus, the all-seeing Sun, the all-bearing earth (Gaia), the Rivers, the infernal Powers.'

"The ancient Scandinavians had a similar oath: '*By Fria (earth), Thor (Jupiter), and Odin, the Almighty.*'

"According to Herrara, the natives of Honduras 'worshipped the rising sun, and had two idols, one in the shape of a man, and the other of a woman, to whom they offered all their sacrifices.'

"These idols, the same authority elsewhere observes, were called, the one the Great Father, and the other the Great Mother, of whom they begged health or life. To the other gods they prayed for wealth, relief in distress and the like.

"The same observations are made of the aboriginal nations to the west and south of Honduras, in what is now Nicaragua and San Salvador. This author assures us that amongst the Nicaraguans a number of rites were practised which were very similar to those characteristic of the ancient mysteries:

"One there was in which the blood, drawn from the organs of generation, was sprinkled upon maize. After the cereal was thus consecrated, it was distributed, and

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eaten with great solemnity. This rite, to which the Spanish conquerors attributed nothing lascivious, was no doubt allusive to that vivifying power of which the phallus is the obvious emblem. A similar rite prevailed among the Mexicans and the tribes of Florida, as well as among the ancient Peruvians, at the time of the great solar festival of Raimi, instituted in acknowledgement of the Sun, on the occasion of the summer solstice, when the reproductive principle is most potential, and 'all living creatures are generated and sustained by his light and heat.'

"The Sacred Bread, mixed with the blood of children or blood drawn as above described, was called canou, and was eaten with great ceremony. This festival also commemorated the traditional father of the Incas, Manco Capac, the immediate offspring of the Sun. They were accustomed to draw blood freely from their foreheads, ears, tongues and lips, breasts, arms, fleshy parts of their bodies and legs. In some provinces they were circumcised, and they had flint knives with which they performed the ceremony. Garcia and Torquemada also affirm the same facts; and Las Casas adds that among the Totonacas, the high priest was consecrated by anointing him with blood drawn from the organs of generation of children, when circumcised.

"The statements of Hererra in respect to the idolatry of Honduras and Nicaragua are strikingly confirmed by the monuments brought to light during my own investi-

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gations in those countries. The statues found on the islands of Lake Nicaragua and Managua, on the sites of the ancient temples which existed there, and at other places, are not only clearly distinguishable as male and female, but the peculiar features of the former, in some cases, possess a pre-eminence not without design, and clearly of symbolic significance.

"It is not proposed to multiply the evidences of the existence of the worship of the Reciprocal Principles in America. It may, nevertheless, be proper to observe that phallic worship is a primitive and natural form of human adoration, and in its origin, undoubtedly pure. It was thus that the primitive man recognized the Creative Power, the Active Principle of Nature and Primordial Energy; and its establishment marks simply that era in his development when the grand and novel idea of a creation and a First Cause unfolded itself to his understanding. This assertion is not less supported by the rationale of the worship, as already explained, than by the fact that the life-giving and vivifying principle was thus symbolized among the earliest nations of which we preserve any knowledge."



CHAPTER II.

PHALLIC CUSTOMS

IT WAS the custom among the ancients to use as symbols plants, flowers and fruits. Thus the fleur-de-lis, the lotus, the date-palm, pomegranate, fig, oak, banyan and mistletoe became sacred to Priapus. Mistletoe played a very large part in the rites of the Priapic deity and Forlong, in speaking of this plant, shows its phallic significance.

"This parasite," says he, "wherever found, was most sacred, but fear was very much mixed up with their reverence. They called their priests and assembled all their neighboring clans-folk, and, with a golden sickle, the High Druid, or 'Man of God,' cut the precious shrub and dropped it without defilement of hand into a pure white cloak.

"Then two pure white bulls (Siva's representatives) were, if possible, procured and sacrificed, and all partook of a solemn banquet — so wrote Pliny. The mistletoe was the dread means by which Odin's wise son Baldur or Apollo was killed; it baffled the wisdom of fair Friga; who had exacted from all creation an oath never to injure her child Baldur, but she overlooked this little flowerlet and Loki discovered it and contrived to have it fired toward Baldur. The great God was thus

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killed and carried away to Ades or the far west, there to live with the Neflheim and great ones of the earth in Sheol.

"Now what does this quaint story mean? It is like most such — a solar picture. All creation loved Baldur or Apollo, but creation is fitful, and the mistletoe marks the approach of winter, and its flowering that period when man begins to rejoice, be he pagan or Christian, for it marks the birth of the 'Sun of Righteousness,' as Europe still calls him, though with another meaning. Like cures like, serpent bites must have serpent poles; those who neglected Dionysus must offer to him gross images; and so the Kelts here offered their white bulls to him whose emblem this animal is.

"Christian priests forbade the mistletoe to enter their churches; but yet it not only got in, but found a place over the altars and was held to betoken good will to all mankind. It is posted in the four corners in all cities and bedecks every good Christian mansion from Christmas to 'twelfth day' or Candlemas eve, and with some till the second of February, 'the purification of Our Lady.' The season has many Phallic significations. The mistletoe wreath marks in one sense the temple of Venus, for any girl may be kissed if caught under its sprays; a practice which, though modified, recalls to us one mentioned by Herodotus, when all women were, for once at least, the property of the men who sought them in Mylitta's temple.

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"In England, farmers used to decorate or give a sprig of mistletoe to the first cow which calved in the new year, for she had first fulfilled 'Venus' purpose; but the plant is one of world-wide fame. Masagetae, Scythians and ancient Persians called it 'The Healer' or 'Salvador' and Virgil calls it a branch of gold, whilst Charon was dumb in presence of such an augury of coming bliss. It was 'the expectancy of all nations,' *'longe post tempore visum,'* as betokening Sol's return to earth."

One story of Baldur is to be found in "Old Norse Stories," by Sarah Powers Bradish, printed for children. While this version is written for the youthful mind, and its symbolism guarded, it is not difficult to find many allusions that are purely phallic in character. Of course, the Baldur myth is to be found in all Norse Mythologies, but this good story, written for the youthful mind, is a fair illustration of the care which writers use to disguise the intent of the original symbols which they believe might be misconstrued by the child.

The story is quoted with the hope that the reader will be interested in studying it.

"Baldur was the favorite son of Odin and Frigga. He was greatly beloved by all living creatures, and all nature smiled upon him. He had passed a restless night. When he slept at all, he saw pale Hela (goddess of the dead) beckoning to him from her dark abode. He rose early and went to Fensalir, where his mother, Frigga, was already at work spinning gold threads to reward the

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diligence of men who tilled the soil. Frigga was distressed by her son's wan face and listless manner, even before he told her of the dream. Then, full of anxiety, she hastened to Odin, who tried to soothe her fears, saying that nothing would harm Baldur, the Good, the Beautiful, the Beloved. But Odin soon learned, from the Frost Giants, that Baldur was really in danger. Anxious to know the exact truth, he mounted the eight-footed horse, and rode to the dark land of Hela.

"In Hela's house he found benches covered with tapestry and gold, and tables prepared for a feast. He went to the grave of Vala, a great prophetess who had long been dead. He chanted three times the magic words, and traced the runes that had the power to call back the dead. Suddenly Vala stood before him. He asked for whom Hela was making such preparations. She replied that Hela was expecting Baldur, who would soon be sent to her by the hand of his twin brother, Hoder, the blind god of darkness.

"Very sorrowful, Odin returned to Frigga with this sad news. He found her spinning as contentedly as ever, for she had been through the world and had exacted an oath . . . from all things living, from all things without life, from gods, men, animals, diseases, trees, plants, stones and metals . . . that they would not hurt Baldur. Baldur was cheerful again. The gods were no longer fearful. Surprised and delighted, Odin ordered games and a great feast.

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"In response to Odin's invitation, the gods met on the plain of Ida, where the games were usually held. Knowing that all metals had given oath not to harm Baldur, the gods rolled golden balls toward him. It was very amusing to see them stop just before they reached his feet. Soon they threw blunt weapons, which fell without touching the god. Then they shot arrows, hurled darts and spears, and laughed to see them fall to the ground, just short of the mark.

"Frigga alone sat spinning at home. She was wondering what was the cause of the merriment when an old beggar-woman limped up to the door. Frigga asked what the gods were doing to make such a noise. The old woman said they were throwing all kinds of missiles at Baldur, and that none of them touched him, no matter how well they were aimed. Happy Frigga laughed outright. 'I knew they would not hurt him,' she said, 'for I have the promise of everything in the world not to harm my son.' 'You are indeed a careful mother,' said the woman. 'Did you leave nothing out?' 'Only one thing,' answered Frigga, smiling. 'I left nothing out except' (and here the old woman listened eagerly) 'except the mistletoe, that grows on the oak by the gate of Valhalla.' 'Surely,' replied the woman, 'you had no need to exact an oath from that. It is weak at best, and it thrives and bears fruit only in the winter darkness, when it would be impossible to hurt Baldur.'

"Then the old woman went straight to the gate of

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Valhalla. She chuckled, threw off her cloak, and Loki appeared. He touched the mistletoe with his staff. He drew a magic circle and repeated magic words. The little mistletoe shot up, as strong and straight as an arrow. Loki tore it from the tree and made it into a dart. He went back to the plain of Ida.

"The gods were still hurling missiles at Baldur, and shouts of laughter rang out over the plain as the deadly weapons fell harmless to the ground. Blind Hoder, the god of darkness, Baldur's twin brother, stood apart from the rest. Loki approached him and said: 'You do not honor your brother. Why do you not join in the game?' 'I have no weapon,' answered Hoder, 'and if I had, I could not see to throw it.'

" 'Take this,' said Loki, 'and let me direct your hand,' and he gave him the dart from the mistletoe. Hoder raised his hand, Loki pointed the dart at Baldur's breast, and Hoder threw it. Instead of laughter there were cries of mourning, for Baldur, the Good, the Beautiful, the Beloved, had fallen dead.

"Odin was in despair. Frigga alone was hopeful. She hastened to the side of her dead son. 'Who will go for me to the land of *Hela*?' she cried. 'He shall ride Odin's horse, Sleipnir, and shall be the best beloved of all the gods.'

"Hermond came forward and offered to go. As he mounted Sleipnir, and started on his perilous journey, the precious body of the dead Baldur was tenderly

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raised, and carried to his home, Breidablik. The ship, Hringhorn, was drawn up on the shore, to be prepared for the funeral pyre. The gods went into the forest and cut down great pines, the trunks of which were laid on the deck to receive the body of Baldur. They were covered with rich silks and embroideries. Rare flowers and costly perfumes were brought with gifts and gold and jewels. Everyone brought some treasure to show his love of Baldur. When all was ready, the body was borne on the shoulders of his dearest friends and placed on the funeral pyre. Baldur's horse was slain and carried to the deck of the vessel.

"Then all the gods came to look once more on the beautiful face of their dead comrade. Nanna, Baldur's wife, came last, and when she saw the torch ready to light the pyre, her heart broke, and she fell down dead at Baldur's feet. The gods placed her body beside that of her husband.

"Last of all came Odin and laid the ring, Draupnir, upon the pyre, and whispered in the ear of his son. No one could hear the words he spoke, but the gods thought he named the name of the great unborn god, or perhaps the hope of the resurrection.

"Now all was ready, but the ship was so heavy with tokens of love that it could not be moved by the united strength of the gods. Seeing the difficulty, one of the mountain giants said he knew a giantess named Hyrrokkin, who, unaided, could move a mountain. At the

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request of the gods he went to ask her assistance. She came riding a huge wolf, with serpents for reins. She put her shoulder to the ship. It moved so suddenly that the earth trembled; and the shock was so great that the gods could hardly stand and the rollers under the ship took fire.

"Thor stepped upon the ship to consecrate it with his hammer. The fire leaped up and, as the ship sailed away, it was wrapped in a sheet of flame. Loving eyes watched it until the last burning timber sank in the ocean."

An explanation of the temple of Mylitta mentioned by Herodotus should be of interest to readers. This information will appear strange indeed to those who are acquainted only with modern codes of morals and to whom the special and essential features of phallic faiths are unknown. The custom prevailed at Babylon, and Herodotus, the Father of History informs us of it as an indisputable fact. Every woman born in the country was compelled at least once in her life to go and sit in the precinct of Venus, and there consort with a stranger. Rich and poor alike had to conform to this rule — the ugly, the beautiful, the attractive and the repulsive.*

A peculiarity of the custom was that once having entered the sacred enclosure, the women were not allowed to return home until the debt had been paid. This the law deemed due from her to the state. Patiently or im-

* See La Croix, *op. cit.*, chapter on Chaldaean prostitution.

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patiently, as the case might be, the female waited until some visitor, taking a fancy to her, fixed upon her as his chosen sacrifice by throwing a piece of coin into her lap and saying: "The Goddess Myllita prosper thee." (Myllita being the Assyrian name for Venus). The woman was compelled to accept any coin tossed to her, regardless of its value, and as it became sacred, once it was thrown, acceptance was obligatory. The lady could exercise no choice as to her consort, and the first man to toss a coin to her had legal title to her favors. The law compelled her to submit. Once having obeyed the law she was emancipated for the rest of her life.

Strabo remarks:

"The Armenians pay particular attention to *Anaïtes*, their Venus goddess. They dedicate there to her service male and female slaves, as did the Egyptians. In this there is nothing remarkable, but it is surprising that persons in the highest rank in the nation consecrate their virgin daughters to the goddess. It is the custom for these women, after being prostituted a long period at the temple of *Anaïtes*, to be disposed of in marriage, no one disdaining a connection with such persons."

Hosea thus finds it quite natural that the Lord should tell him: "Go, take unto thee a wife of the whoredoms," that is, a consecrated woman, the idea being expressed in the usual rude Hebrew manner. Mary Magdalene was possibly a temple woman.

"Remondino, in his work, "the History of Circumci-

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sion," calls attention to one of the ancient customs amongst the warriors, during a battle.

"We are told," says he, "that in battle men looked upon the vanquished as unfit to bear the name of man, looking upon the weakness or want of skill which had contributed to their defeat as something effeminate. The victor then proceeded in a summary and very effective manner, a very primitive and expeditious one, to render his victim as much like a female as possible, to all outward appearances. This was accomplished by extirpating at one stroke all the organs of generation, the phallus being generally retained as a trophy. This practice was also applied to the dead to show that they had been vanquished. The carrying off of the phallus or virile member was considered the most conclusive proof of the nature of the vanquished and, as it established the sex, it conferred a greater title to bravery and skill than any mere collection of hands or scalps, which would not have denoted the sex.

"In conformity with this custom, we find that Osiris, when he returned to Egypt and found Typhon had fomented dissension in his absence, being vanquished by the latter in the conflict that followed, was dismembered and cut into pieces, the followers of Typhon each securing a fragment and Typhon himself the phallus. Isis, the spouse of Osiris, seems in turn to have secured the control of the government, and, having gained possession of all the pieces of the dissected

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Osiris, except the phallus, Typhon having fled with that, and according to some traditions, having thrown it into the sea, . . . Isis ordered that statues should be constructed, each to contain a morsel of the unfortunate Osiris, who should thereafter be worshipped as a god, and that the priesthood should choose from among the animals some one kind that should thereafter be considered sacred. The phallus which was missing was ordered worshipped after a special manner, with more marked solemnities and mysteries (one story had it that from this originated phallic worship and the sacredness of the white bull Apis, among the Egyptians, the latter having been chosen to represent Osiris.)" *

There can be no doubt that the rite of circumcision as it is now practised among the Jews is a remnant of that most ancient of all religious cults, Phallicism. Circumcision antedates the Jews by thousands of years, and was practised in Egypt long before Moses made of it a sacred rite.

"Although tradition and mythology veil past events in more or less obscurity," says Dr. Remondino, "they do, in regard to circumcision, furnish considerable explanatory light on matters which otherwise would be difficult to reconcile. Circumcision has been performed by the Chippewas on the upper Mississippi, and its modifications were performed among the Mexicans, Central Americans, and some of the South American

* See La Croix,

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tribes of Indians, as well as among many of the natives dwelling in the islands of the Pacific Polynesia and Melanesia. Pythagoras, Herodotus and Diodorus Siculus were compelled to submit to circumcision before they were admitted to study in the Egyptian temples. To the Egyptians, the circumcised phalli were the symbols of national honor, and as the Anglo-Saxon holds aloft his right hand, with his left resting upon the Holy Bible, while taking an oath, so the ancient Egyptian raised his circumcised phallus in token of sincerity."

The old Greek and Roman statues, representing the gods and athletes of Hellas and Rome, are a puzzle to many, owing to the diminutive and phimosed virile organ which the artists have attached to them. Galen tells us that the disuse of the organ by athletes was the cause of this undeveloped form, and as the organs of these did not figure in the worship of Venus, or participate in the festivals of Bacchus, but were used solely for purposes of micturition, impotence was often the result.

Infibulation,* or the prevention of erection by rings and locks inserted in the prepuce, was practiced upon the athletes, gladiators, dancers and actors, at Rome; and they were compelled to remain continent until some discerning female, as Juvenal has said, sought out the remedy for their melancholy condition.

The Holy Prepuce of Jesus Christ (one of the twelve said to be extant), which belonged to the Abbey Church

* See La Croix,

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of Coulombs, in the diocese of Chartres, France, was said to possess the miraculous power of rendering all sterile women fruitful. It had the additional virtue of inducing a subsequent easy delivery, which added much to its reputation.

The spouse of Henry V of Agincourt, Catherine of France, about to give England an heir, caused the king, who then ruled a goodly part of France, to seek to borrow this precious relic in order that the throes of labor might be lessened. This he did from the good monks of Coulombs on his promise to return it after it had performed its function.

So pleased was he with the results attained that, when he returned it, he had a special sanctuary built for its reception. To those who doubt the existence of phallic worship during the Middle Ages this should be proof conclusive of the great veneration the people of that time had for the magical powers of the priapic deity. To attribute to the foreskin of Jesus Christ miraculous powers proves, beyond all question, that Phallicism had not been forgotten, even though it might have changed its cloak.

A thief once stole the Holy Prepuce belonging to the Church of St. John Lateran in Rome, while the city was being sacked. The pilferer was compelled to secrete his box, and thirty years later it was discovered by a priest, who, ignorant of its contents, carried it to a lady in whose domicile it was found. On being opened, the

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box was found to contain a piece of the anatomy of St. Valentine, the lower jaw of St. Martha, with one tooth still in place, and a small package upon which the name of the Saviour was inscribed. The lady picked up the package, so the story goes, and immediately the most fragrant odor pervaded the apartment, being exhaled by the miraculous packet, while the hand that held it was seen perceptibly to swell and stiffen.

Investigation proved it to be the Holy Prepuce stolen by the miscreant mercenary from St. John Lateran. It is related that, in 1559, a canon of the Church of St. John Lateran, impelled by worldly curiosity, untempered by piety, undertook to make a critical examination of this relic, in the process of which, the better to satisfy himself, he had the indiscretion to break off a small piece. Instantly, the most dreadful tempest broke over the place, followed by crashing peals of thunder and blinding flashes of lightning, then a sudden darkness covered the country and the luckless priest and his assistants fell flat on their sacerdotal noses, feeling that their last hour had arrived. This interesting story, along with other relevant material relating to the Holy Prepuce, was published in January, 1870, in the *Journal L'Excommunier*. The article was from the pen of A. S. Merin, a learned historiographer and antiquary, and is quoted in the "History of Circumcision."

The mortar and pestle of today are undoubtedly derived from the sex organs. In the National Museum at

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Washington may be seen mortars that are ovoid in shape and pestles that are fashioned in the exact image of the phallus. Boccaccio, in one of his stories, makes one of his characters refer to her genitalia as "a mortar" and to the generative organ of her lover as a "pestle," and we might further remark that a well known British playwright wrote a drama called "The Knight of the Burning Pestle."

It will be recalled that there are few pieces of machinery that have not male and female parts. The piston with its accompanying cylinder is one of many examples that might be used.

The pallium as at present worn by priests has a strong phallic significance, for it comes direct from the temples of Isis in Egypt. Priests worshipping this goddess were compelled to wear a garb that symbolized both the male and the female, hence the pallium was devised. The hole through which the head was passed symbolized the yoni, while the rest of the garment was built on the lines of a cross, thus representing the *membrum virile*. In other words, the famous Crux Ansata of Ancient Egypt has become one of the prized symbols of Christianity.

In Porto Rico, archæologists discovered a curious stone collar, and thus far, such a thing has never been found elsewhere. It is regarded as a most important find, for while the purpose for which it was intended remains clouded in obscurity, yet it is a remnant of the times in which men and women worshipped at the altar

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of nature and gave vent to their feelings by symbolizing the diverse principles of generation.

This peculiar symbol may be a survival of Atlantean days and perhaps it was used by the people of those times in their ceremonies. Many symbols and relics of prehistoric man are being discovered daily, and these undoubtedly prove that, ages ago, this continent was connected with Europe by land.

The cross, which already has been discussed, was not, according to Forlong, employed as a symbol in Christian worship until 300 A. D., and the crucifix or "cross of the crucifixion" did not come into use until 600 A. D. After 300 A. D., the cross began to be looked upon as an exorciser, possessing great efficacy against all sorts of devils and evil spirits, thus again becoming animated with the power to charm which old pagan faiths attributed to it. It was still a symbolic tree in Roman times (*arbor infelix*), though after 600 A. D., it was merged into the "Cross of Calvary." To the present time, the cross retains its pristine significance. On Good Friday, Christians regard it as the symbol of death, whilst on Easter, or Resurrection Day, it becomes the emblem of eternal life, therein inheriting all the pleasing associations that belonged to its pagan prototype.

Easter, of course, is the well known solar festival of Astarte or Ashtaroth, so ardently celebrated amongst the Phoenicians. Ashtaroth was the Goddess of Energy, and to Sol we owe all such festivals and most of the

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varied rites and symbolism which they have developed.

The ivy was sacred to Bacchus and wild revelry, and like the holly and laurel, should be used with its berries. Bridal couples in ancient Greece were recipients of ivy wreaths, possibly to signify the manner in which they ought to cling, one to the other, and so increase and pass on. The bush, which used to adorn tavern doors, was of ivy, and with it was associated Maiya's sacred bird of night, the owl.

The fist, with thumb protruded between the first and middle fingers, symbolizes the juncture of the sexes. Elworthy, in his book, "The Evil Eye," says:

"The fist with protruding thumb is today one of the commonest of objects worn as a charm for a watch chain. The complete survival of the old amulet is no longer permitted by the papal censors, but the hand part of it is still the baby's sucker or plaything, hung upon a child's neck, in Rome, where of old the grosser object held its place. In fact, this hand in silver is to the Roman child of today what our 'coral and silver bells' were in our childhood; the regulation christening gift. These may be seen in almost any silversmith's shop out of the beat of the ordinary tourist."

This symbol is used to ward off the Evil Eye. It is known as "*turpicula res.*"

The upright triangle symbolizes the male principle, while the inverted triangle is emblematic of the female, and it is interesting to note the phallic significance of

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the crossed triangle surrounded with a circle, used by the Y. M. C. A. It represents the junction of the sexes, or the joining together of the two life giving forces of nature, both male and female principles being represented.

Hannay, in "Symbolism in Relation to Religion," makes comments upon biblical times and phallicism, particularly with reference to venereal disease. The exact language of the author is quoted because of his very interesting deductions. His conclusions should be of assistance in clearing up the story that Columbus' sailors were responsible for the spread of syphilis among the Europeans, upon their return from the discovery of the New World.*

"Everywhere," says the author, "in the Bible we find a special regard paid to the organ of generation. As I have already pointed out, their oaths were taken on the phallus; as, when Abraham swore his servant, he said: 'Put, I pray thee, thy hand under my thigh,' Gen. xxiv., 2, and to show that this was no isolated case let me recall the passage in which Jacob swears Joseph in the same way, *Ibid* xlvii., 29, also 1st Chron., xxix., 24, mis-translated, 'submitted themselves unto Solomon,' when it really means, 'placed their hand under Solomon,' the usual way of taking an oath or testifying.

"The custom has lasted amongst the Arabs until the present day, and there is little doubt that the Latin word

* See *La Croix*, chapters on syphilis.

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testiculi refers to the same custom, as the phallic word 'testes' is the basis of testis, 'a witness,' and witness is usually used in a vague way in the Scripture, and it runs through the ideas contained in 'testimony,' 'memorial,' 'covenant,' the latter being always made on the phallus.

"In Jeremiah, Lamentations, Ezekiel and Hosea, there is one long warning as to the awful punishments of all nations — Babylon, Assyria, Egypt, Tyre, Sidon, the Greek Isles, in fact, of all the nations round and including Palestine. Their faults are told, but the terrible denunciation of phallic sins or 'whoredoms,' as the Hebrew Nabi loves to call them, is reserved for Samaria and Jerusalem, called in Ezekiel, xxiii., 4, Aholah and Aholibah. Even as translated, Ezekiel is unreadable in public, but if translated into vernacular English and published, there would be a quick demand for police intervention.

"In Ezekiel, xvi., 24, et seq., the same language holds the text, and in Jeremiah, ii., we have the old phrases 'upon every high hill and under every green tree.' And in Lamentations, Jeremiah cannot get away from 'seeing her nakedness,' and 'from the filthiness which is in her skirts.'

"The 'Hangings' which women wove in the house of the Lord (2nd. Kings, xxiii.) were, very probably, merely the colored ribbons indicating gayety or joy, which we still see streaming from the remains of phallic worship in Fiji and Parthia, and Britain, where young

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matrons still weave the brightly colored ribbons into a pattern on the 'Asher' (erect thing), gate post, or May Pole, in the season of the return of life in spring, when the sun 'cometh forth as a bridegroom.' Of course our maidens are quite as unconscious of the nature of their worship as are the uneducated Hindus of the true meaning of their Lingam-Yoni altar, or as is the same modern girl who nails up a horse-shoe with gay ribbons for luck. Still, she is a Yoni-worshipper or Sakte-adorer.

"Amas ii., 7-8, tells us that a 'son and father would go in unto the same maid to profane his holy name.' We know that all such 'maids' dwelt in the house of the Lord, devoted to the service of Yahweh.

"Jerome, whom we have seen setting up the 'iron rule' of Scripture, says that Baal-peor was Priapus. This points to the derivation of this difficult word Priapus from peor, the opening, and Apis, the phallic bull, as the bull always represented male force, as did Baal. Others derive it from 'pir' (meaning principle of), and Apis, the bull, signifying bull-principle, or universal principle of reproduction. But it is a bi-sexual symbol, so Peor-apis is most probably its true origin. The ancients preferred plain god names to express ideas and were never deep in the intricacies of philological derivation. Peor-Apis is made up of two god names, like most of their holy and priestly names.

"So universal was this cult amongst the Hebrews that they even had prostitute priests and sodomy was one of

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the usages found among the temple practises. Can we wonder, then, that disease was rampant? We learn from Leviticus, that, on account of worship of Baalpeor, the people were smitten with a fearful plague, and that 24,000 were destroyed on account of this sex worship in the Succoth Benoth (Tabernacles of Venus). These, no doubt, were epidemics of venereal disease. Syphilis must have been common, with such promiscuity.

"Another proof that the existence of some contagious disease, such as syphilis, was common, is shown in making the sexual act the cause of great trouble to mankind, and making the serpent the symbol of sensual passion, especially the deadly cobra. The tortoise is as good a symbol, in fact it was the earliest symbol in India, where 'the world rests on a tortoise,' and its name 'testudo' is connected with swearing, witness, covenant and the like, which, amongst the eastern nations, were phallic. But the serpent has two rôles: It not only erects itself but it bites. It is the universal symbol of sexual passion and love, yet always accompanied by horror and fear. This is wide-spread, all over the world, and must have some special significance. The cobra's poison and syphilis were then both fatal. We know of no disease which will 'visit the sins of the father upon the children to the third and fourth generation' except syphilis, and very probably, the custom of circumcision found acceptance as a sanitary measure in a community having such customs as are described for us so minutely

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in the Hebrew Scriptures. Medical men of today recommend circumcision as a healthful, sanitary measure.

"In Deuteronomy, iv., 3, we have: 'Your eyes have seen what the Lord did because of Baal-peor — for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.' Thus, those who had engaged in sacred prostitution died. Baal-peor is Lingam-Yoni, Ish-Ishi, Om-Phale or Man-Woman.

"In Numbers xxi., 15, there is an account of such a plague, in consequence of consorting with the Midianite women, and Moses said:

" 'Behold these (the women they had saved for their own use) caused the children of Israel, through the counsel of Balaam to commit trespass against the Lord in the matter of Peor (Yoni), and there was a plague among the congregation of the Lord.' That it was venereal disease is shown by the fact that Moses told them 'to kill every woman who had known man by lying with him.' The mysterious disease of 'emerods' was an outbreak of the same kind.

"Here is an example of the exercise of Milton's 'insulse rule.' No such word as 'emerods' exists in the English language; the translators may have disguised the word 'haemorrhoids' as being considered germane to venereal disease, or may have created a new one to hide the meaning of the passage. They did not leave the original word untranslated, as its meaning was fairly apparent to scholars.

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"The word in the original is *Ophelim*, and, although Calmet says that interpreters are not agreed as to its signification, the translators might have given its obvious meaning. We see it in the construction of the bisexual word, Omphale. The female is as often represented by a circle O as by Om, the Yoni, and phelim is simply phallim, a plural of phallus; so omphalim was a disease which needed the two sexes or sexual organs for its propagation; and when they made five golden 'emerods' or '*ophelim*' they simply constructed five Lingam-Yoni altars, which were so prevalent all over the East. They hoped that, by a worship of the symbol of life in the form of copies of the injured parts, the disease would disappear, a superstition common to all nations — like cures like.

"The golden emerods or ophelim were modelled on the organ of the seat of the disease, and as that was bisexual disease, we more politely veil it under the name of 'love disease' * or 'Cupid's Catarrh,' and in the adjective venereal, from the Latin Venus, or the noun syphilis from the Greek syn or sy (with) and philia (love).

"Many have argued that this was a modern disease, but careful study has shown that it was known and described in China before 2367 B. C., when the emperor Hoang-ti collected the medical writings of the empire, and they knew all about its hereditary transmission to the third and fourth generations. It was known in India

* *Mal des ardents.*

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1000 B. C., and the description of the Old Testament could be applied to no other disease."

The Hebrews seem to have been liable to disease caused by want of cleanliness. Yahweh threatens to smite them for disobedience "with the botch of Egypt and with the emerodes (ophelim or sexual disease) and with the scab and with the itch of which thou canst not be healed," Deut. xxviii., 27. Not a very enticing state of affairs; in fact, they were so afflicted that they could not perform the sexual act, as, in consequence of ophelim, "thou shalt betroth a wife, and another man shall lie with her," and historians tell us it was for these diseases they were ordered out of Egypt. Mention of Egypt in the above text and in verse 60 shows that the tradition of the true cause of their expulsion was still extant.

Jehoram (2nd Chron. xxi.) made "high places" and caused the inhabitants of Jerusalem to commit fornication, so that he practised phallic worship with its attendant prostitution:

"Behold, a great plague shall smite thy people and their children and thy wives; and thou shalt have a great sickness by disease of thy bowels until the bowels fall out by reason of the sickness." (2nd Chron. xxi, 13-15.)

"The Lord smote him with an incurable disease—his bowels fell out; so he died of sore diseases." Note the plural.

Again we read, in the famous trial-of-jealousy chap-

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ter of Numbers, v, 22-27, that if a woman had lain with some man other than her husband, then the curse and a bitter water* shall cause her belly to swell and her "thigh" to rot;— a pretty good definition of syphilis, just as the phrase "to the third and fourth generation" in the commandment, is a good definition of its results.

Belphegor Baal-Peor, son of Bacchus and Venus (Lingam and Yoni) was another phallic god whose legends speak of venereal disease. He was sent by Venus to Lampsacus to be educated, and he became the dread of husbands, but on his banishment, the people were afflicted with a distemper of the secret parts and they recalled him, built a temple and worshipped a phallus in his honor.

In 1st Samuel, vi, 6-10, we read that, as a punishment for keeping the Hebrew Ark and for looking into it, the Philistines were smitten with "emerods" in their "secret parts," so the trouble could not have been hæmorrhoids, and there was very great destruction. As a penance, they had to make five golden "emerods," one for each lord of the Philistines; so the practice of phallic worship was indigenous amongst the Philistines. After contact with this fatal ark, which symbolized the female member, the men of Beth-Shemesh died to the number of fifty thousand three score and ten men. This story is, no doubt, introduced to account for syphilis, looking into the ark being a euphemism for sexual intercourse,

* See La Croix, chapter on Hebraic Prostitution.

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but the number of fifty thousand is probably a Hebrew exaggeration. The Ark and Peor were, evidently, the same.

Disease of the private parts is often mentioned by pagan writers, and Aristophanes, incidentally, mentions it in his explanation of the beginning of phallic worship. Statues of Dionysus were brought to Athens by one Pegasus, a native of Cleutheris in Bœotia, but were treated with ridicule. The deity, in revenge for this insult, sent a terrible disease, which attacked them in the private organs, and the oracle said the only way to get rid of this disease was by adopting Dionysus as their god and the phallus as a symbol of his worship, in memory of the organ affected.

Then again, in India, the tale is told of certain ascetic devotees, whom Siva exposed because they pretended to be ascetics while retaining beautiful women. To be revenged upon him, they produced a great tiger, by incantations, to devour Siva, but he killed it with a blow. They tried deadly serpents, which also failed. They then used the true Indian method. Yogis hold that by austerities holy men may gain great power, even power dangerous to the gods, and may accumulate this wealth of power to an almost infinite extent.

Their great god himself gains power by this method. According to the Christian dogma, the Jewish god could not get the power to wipe out man's sin till he had wounded himself in the flesh of his earthly counterpart,

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the co-eternal portion of the Trinity, called the "Son."

These devotees collected all their prayers, fastings, charities and penances, and, so to speak, sold them or exchanged them for one great blow at Siva, and purchased a great consuming fire to destroy his genitals.

Siva turned this malady against the human race, and all the race would have been destroyed by a disease which consumed the genitals, had not Vishnu intervened and pacified him. But it was ordained that the parts they impiously had tried to destroy should, in the future, be the chief emblem of their worship, the Lingam-Yoni altar. All these legends tell us of a sexual malady which agrees with the symptoms of modern syphilis.

The use of the wedding ring has a strong phallic significance; the ring symbolizing the female principle and the third finger the phallus. It will be recalled that in the Buddhistic blessing the sign of the Yoni is made by joining the thumb and forefinger, while the phallus is indicated by extending the second, third and fourth fingers, the third finger symbolizing the phallus and the second and fourth the testes. When the ring is put on the third finger it symbolizes the union of the sexes. The left of everything symbolizes the female principle.

Mention already has been made of the pestle as a symbol of the phallus. In a foot-note by O'Neill, in his "Night of the Gods," he says:

"The eastern pestle for pounding rice is about five

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feet long, and is of wood tipped with iron. It is found in every house, and is connected with many superstitions and ceremonies."

The ancients, according to Col. Fanin, in his work, "The Royal Museum at Naples," delighted in mixing aphrodisiac beverages, or what were held as such, to which the Greeks gave the name *satyrion*.

Theophrastus, Dioscorides and Pliny speak complacently of the essences and ointments which had the property of giving extraordinary vigor to the male.

According to these authors, it appears that the tubercles of the *orchis hircina* served as the basis of aphrodisiac preparations. The enchantresses of Thessaly dissolved fresh tubercles of this plant in goat's milk and thus produced a beverage which they gave to worn-out old men to rekindle the flames of love in them. On the other hand, in order to produce a contrary effect, and to extinguish immoderate fires, they made use of tubercles which, being upwards of a year old, were withered and dry. If we may credit the mythologies, it was by the aid of such an ingredient that Hercules, having received the hospitality of Thespius, showed his gratitude to him by ravishing the fifty daughters of his good host in a single night.

Proculus, having taken a hundred virgins prisoner, deflowered them all in fifteen days. A king of India, named Androphilus, having sent to Antiochus a plant of the *satyrion* species, Theophrastus declares that the

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slave entrusted with this wonderful product boasted of having, by its means, offered seventy sacrifices to Venus in succession.

The Egyptians call a plant which they consider as aphrodisiac chanlendjaam-dgarbi. This is the *maranta-gelanga* of Linnæus.

"Only a few years ago," says Fanin, "there were still to be found in the pharmacopœia electuaries and preparations supposed to possess the same property. In the first rank there figured a kind of lizard, a native of Africa, the *scincus officinalis*. Taken in the form of powder, it was considered a powerful auxiliary in amorous combats. The merchant ships returning from Alexandria to Marseilles brought back bottles of them in which the animals were packed like anchovies.

"Cantharides, truffles, aromatics, several species of mushrooms, and one in particular, are looked upon as aphrodisiacs. Monsieur Descourtilz, in speaking of the last named fungus, in his picturesque 'Flowers of the Antilles,' says:

"'Careful housewives give their lovers plenty of it to eat, as an erotic incentive,' and further on he adds: 'this species is looked upon as an aphrodisiac and matrons do not fail to garnish with it the dishes of young adepts whom they destine to the first sacrifice to Venus, and to revive the torpid spirit of old stagers who can do nothing but exhibit the same inefficiency over and over again. The pimento, nutmeg, clove, cinnamon and

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ginger mixed with it add to the aphrodisiac virtue of this extraordinary mushroom, and the whole would almost raise a dead man from his grave.' ”

Several phalluses suspended from a necklace were worn by the gravest of women among the Egyptians, Greeks and Italians, nor did they blush at wearing these amulets in public. They were especially for barren women, and for such as generally brought forth children with difficulty and miscarriage.

Wood-Martin in his "Elder Faiths of Ireland," says:

"Holed stones which may in most instances be regarded as pillar stones are found in Ireland: they occur also in Scotland, England and France, and from thence can be traced to India. It is stated that in India the perforations are used by devotees as a means of obtaining forgiveness of sins, or for regeneration. If the hole is large enough the suppliant creeps through, but if it be small, the hand is passed through.

"A famous stone at Ardmore has been buried, probably for the purpose of putting an end to its attendant ceremonies. It must also be classed among the relics connected with rites of days long gone by. It was called the 'Cloch Daha,' which is said to signify the 'stone of Daghdha.' It was about two feet long by eighteen inches in breadth and the same in depth, hollowed into an oval trough-like shape, probably an old pagan bullan or rock basin. Its center was pierced by a hole in which, on Ash Wednesday, the young unmarried men of the

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village inserted a wattle on the top of which they tied a quantity of tow. They then brought with them all the maidens they could muster from the village and vicinity, and made them dance round the 'Clock-Daha' holding the pendant tow, and spinning it whilst dancing. The ceremony terminated when the young men dragged the maidens through the village, seated on logs of wood.

"Near Kirkwall, Orkney, at a place called Stennis, there was a large pillar-stone with a hole through it. The site on which it stood was deemed a place consecrated to the the mating of lovers, and when they joined hands through the stone, the pledge of love and troth then given was held sacred.

"The cross at Boho near Inniskillen has a bullen at either side of the base. Men are reported to resort to this stone when they have no children after marriage.

"In the graveyard at Kilchouslan, on the northern shore of Campbelltown Bay, Kintyre, there was a flat, circular-shaped stone, the center pierced with a hole large enough to permit the hand to be passed through. According to tradition, if a couple who had eloped joined hands through this aperture, they were regarded as lawfully married and beyond pursuit."

There are a number of stone rings which, according to Wood-Martin, have been lying in the churchyard of Kirk Bradden, in the Isle of Man. In times gone by, it was the custom of the brides and grooms to clasp hands through the holes in the stone, but though this ancient

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Manx custom has fallen into desuetude, these old waifs of antiquity remain ready for use by any bewildered bridegroom who may have forgotten to bring the ring for his bride.

The most ancient way of administering the oath was by placing the hand between the thighs, on the genitals. The latter were regarded as the Christian and the Jew regard the Bible, as being the most sacred of tangible things. This proves the holy reverence for the generative functions held by the forbears of the present civilization.

According to Davenport, in his essay, "Ancient Phallic Worship":

"A custom greatly resembling this manner of swearing existed also in the north of Europe, as is proved by an ancient law still extant: thus, one of the articles of the Welsh laws enacted by Hoel the Good provided that in cases of rape, if the woman wished to prosecute the offender, she must, when swearing to the identity of the criminal, *lay her right hand upon the relics of the saints* and grasp with her left the peccant member of the party accused." However repugnant these customs may be to the mind of today, they show conclusively that in ancient times a greater reverence was shown for the biologic forces which bring about conception in the great laboratory of nature, the womb, wherein the new entity takes form, than is being shown today by Anglo-Saxon members of modern social systems.



CHAPTER III.

PHALLICISM AND RELIGION

MODERN THEOLOGIC systems are the offspring of sex-worship. The establishment of Deity may be said to have resulted from the act of procreation and its product. The worship of the generative organs by primitive man caused him to conceive the gods Phallus and Priapus, Venus, Cottytis, Lingham and Yoni. The phallus or lingam was the symbolic example of the male organ of generation and the yoni the symbolic exemplar of female procreative power, being oval in shape.

It is probable that these were the first symbols worshipped by man. Survivals of phallic and yoni worship persist in all religious teachings even to the present day. The Bible is full of the symbols of phallicism, and the Old Testament literally teems with sex and discussion of sex.

The Christian church ransacked the pagan world for material from which to construct its ritual, and for the student familiar with the worship of Priapus and the yoni, it is easy to recognize certain parts of the ritual and to identify them as direct survivals of the temples dedicated to the worship of the organs of generation. The founders of the Christian church were far-seeing men;

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they realized that it would be a mistake to evolve a religion which took no account of sex and procreation, and furthermore, that such a mistake would be hard indeed to correct, once it had been made. They knew that, to establish a religion which should live, they must recognize the sexual act between man and woman as a prime necessity to the very existence of society and the church. They placed the control of marriage in the hands of the clergy and made certain fixed rules governing the mating of human beings, which, if disobeyed, destroyed the transgressor's chances of attaining heaven through the mediation of the church. So, throughout the ages, man has recognized the power of sex and sex-hunger and has builded his religious ideals to conform to them.

According to some ancient writers, nearly all of the gods worshipped by the people of ages long gone by belonged to the female sex and were worshipped as mothers of creation (*Mutter recht*). After the dawn of the patriarchal age, man, because of his conceit and his desire to render himself more important as a factor in controlling the actions of his mate, appropriated the gods to himself and changed many of them to coincide with the needs of his situation. Among these we may include those emblematic of virility. Thus Phallus is invoked even to this day by the Arabs, who call him to bear witness when they desire to make a solemn oath; and the peasants of Apulia refer to this emblem as "The

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Holy Member" (*il membrano santo*). By slow progression it was elevated until it became a god who presided alternately over marriage, pregnancy, fountains, country pastimes, the preservation of fruits, streams and groves.

*The water woos the soft green grass,
And the green grass attracts the lover.*

—Desmoutiers.

Legislators felt the need of consecrating a worship so singularly favorable to the development of population, but unfortunately these same law-makers, like those of the present day, were more interested in quantity than in quality.

Within the oldest temples of Egypt were sacred apartments which may still be seen. In these fanes were the Holy of Holies, and in the past ages, none could obtain access to these places except priests and priestesses of the highest order. In these compartments the mysteries of birth were pictured, together with the symbols of generation, emblems of procreation. Priests and priestesses were the instructors of young men and women in all matters pertaining to sex. It is needless to say that as a result of this broad education their views of life were purified, and, that as a consequence of their early training, they developed into physical and intellectual giants and gave Egypt the wonderful civilization she once enjoyed, a civilization mighty in its proportions. This statement also holds true of Greece, Rome and of the peoples of the Orient.

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Dancing formed an important part of the ceremonial worship of most eastern peoples. Dancing girls were attached to the Egyptian temples and to those of the Jews. David also, we are told, "danced before the Lord with all his might." Every temple of any importance in India had its group of nautch girls in attendance. These women were generally procured when quite young, and were early initiated into all the mysteries of their profession. In addition to dancing, they were instructed in vocal and instrumental music, their chief employment being to chant the sacred hymns and perform *nautches* before the god, on the recurrence of high festivals. But this was by no means the only service required of them, for, in addition to their service as mistresses of the priests, it was also their duty to prostitute themselves to all comers in the courts of the temples, and thus raise funds for the enrichment of the shrine to which they belonged.

As they were invariably women of great personal attraction, a charm which they rendered more potent still by all the seductions of dress, jewels, accomplishments and art, they frequently received great sums in return for their favors, and still do, having been known to receive amounts varying from fifty to two hundred rupees for a single night. Nor is this greatly to be wondered at, seeing they included some of the loveliest women in all the world.

The Christian boasts that the cross is a Christian sym-

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bol, when in fact it is one of the oldest, if not the oldest symbol known to man. For ages the cross has symbolized the phallus and its appendages. The Egyptians used the cross (*tau*) and it is to be found on hundreds of monuments all over Egypt and India and in other parts of the world, even among the American Indians, the Mexicans, Aztecs and the inhabitants of Yucatan and Peru.

"Besides the Lingam of the Hindus," says Davenport, "the phallus of the Greeks, and the Priapus of the Romans, the cross, although generally thought to be exclusively emblematical of eternal life, has also on account of its fancied similarity to the *membrum virile*, been considered by many typical of the reproductive powers of nature. It was known as such to the Indians, being as common in this country as in Egypt or Europe."

And to the same purpose the Rev. Mr. Maurice remarks:

"Let not the piety of the Catholic Christian be offended at the preceding assertion that the cross was one of the most usual symbols among the hieroglyphics of Egypt and India. Equally honored in the gentile and Christian world, this emblem of universal nature, of that world to whose four corners its diverging radii pointed, decorated the hands of most of the sculptured images in the former country (Egypt) and the latter (India) and stamped its form upon the most majestic shrines of their deities."

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It is well known that the cross was regarded by the ancient Egyptians as the emblem of plenty.

"One of the most remarkable of these symbols," says Payne Knight, "is a cross in the shape of a letter T, which served as the emblem of creation and generation before the church adopted it as the sign of salvation; a lucky coincidence of ideas which without doubt facilitated the reception of it among the faithful.

"The male organs of generation are sometimes represented by signs of the same sort, which might be properly called symbols of symbols."

The famous *crux ansata*, or handled cross, which may be seen all over Egypt on its monuments and in the hands of its statues is nothing more than the symbolic example of the junction of the sexes, the handle representing the yoni, or female principle, and the tau or cross the male organ.

The cross was just as much a sex symbol as was the obelisk or pyramid, both of which, according to all authorities, symbolized the human genitals.

In Nashville, Tenn., there stands an old Presbyterian church whose architectural design is in exact accordance with the designs of pagan temples in Egypt. The columns which support the roof of the portico are lotus stems with the bloom at the head. One approaches the church by climbing a wide stairway of stone steps, and those familiar with temples dedicated to pagan gods unconsciously look for altar fires on either side of the

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steps and for priests and priestesses in the garb worn by them in their day, swinging censers, listening at the same time for the patter of the sandaled feet of worshippers attending the sacred rites of the temple.

The interior of the church is even more startling to the eye of the student, for there he sees paganism minus its devotees, in all its pristine glory. The sacred lotus of the Nile, the scarab, the hawk of Horus, the Sun of Thebes and the symbols of Isis and Osiris (all of these are sex symbols) are painted on the walls in the original and symbolic coloring used by the Egyptians ages ago. The likeness of the phallus, stenciled on the wall, is not hard for the trained eye to find. The reproduction of a pagan temple, presided over by a Scotch Presbyterian minister, proves conclusively to my mind, that while paganism was condemned by Christians, they did not hesitate to borrow from pagans the beautiful designs of their temples.

The church steeple is a phallic symbol, just as much so as is the obelisk, and in the construction of the interior of the church the anatomy of the female genitalia is taken into account. When one enters a church he does so through a double door (*labia majora*), then finds himself in the vestibule (*vestibula*). To go farther he must pass through another double door (*labia minora*); when he reaches the interior or auditorium (*vagina*) he sees ahead of him the altar (*womb*) and on each side of the altar may be observed doors which lead into rooms

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(*Fallopian tubes*) wherein the candidate for baptism comes into contact with the priest or preacher, and it is there that he receives the seed of regeneration; he comes back to the altar and is baptized (*amniotic fluid*) and leaves the church a reborn soul. It will be remembered that Christ is called the bridegroom of the church and the church is always referred to as the bride, and that, as the hope of all marriage is offspring, man loses his soul but to find it again in glorious intercourse with spiritual elements which cause him to desire rebirth in Christ, according to the Christian conception of salvation.

From the window where I am sitting one can see, rising out of a grove of trees, an ancient symbol of the "God of Gardens." It is an obelisk and its reflection may be seen in a lovely lagoon. The ancients themselves, had they placed it there, could have done no better. To the student of symbolism its position is almost uncanny. This obelisk is a monument over a grave of someone whose family, no doubt, when they had it erected, knew nothing of its ancient significance.

Graceland cemetery (Chicago) is especially full of monuments and tombs which would gladden the hearts of primitive worshippers at the shrine of generation, could they but come back from out the past and view the handiwork of modern makers of monuments. In this cemetery one sees everywhere the lotus, the sacred lily of the Nile, formerly adored as a phallic emblem. The

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cross is seen on every hand, and, in many instances, where the family of the deceased had means, they erected over the grave the ancient so-called Keltic cross, which, aside from symbolizing the male generative organ, depicts also the *pudenda* of the female by means of the circle which is a component part of the whole. In other words, this cross is so constructed that it symbolizes the union of the sexes to those familiar with phallic emblems.

In one place, in this beautiful resting place of the dead, hidden away in a mass of foliage and surrounded by trees, is erected a single circular shaft of red granite, about six feet in height. The artist who designed this monument has reproduced a fair likeness of the phallus, even to its red color and to emphasizing the *glans*.

The contour of the ground of Graceland cemetery, with the beautiful grouping of the shrubbery, makes it a particularly fit place wherein to erect the likeness of Priapus. Truly the god of the garden still makes his silent gesture in this aristocratic burial-ground.

In every Christian cemetery are to be found phallic symbols, though the ancient significance of these emblems has long passed from common memory. Christianity still tolerates fetish worship, but phallic worship is not, in the strictest sense, fetish worship. The monument is merely a fetish erected over the grave of one departed, to keep alive in the minds of those who erected it the feelings of veneration they imagine they

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should be thought to have for the dead. This feeling the monument symbolizes. The primitive savage, with all his crude superstitions, still occupies a place in the minds of present-day members of society. The mark of atavism is on the brow of every man and manifests its presence in more ways than one, particularly in cases where death intervenes in the family or in that of friends. There is probably no one who has not had a feeling of superstitious dread come over him in the presence of death. The human graveyard is, in fact, like the graveyard of the mind, filled with vestiges of things which have gone before, arousing an appreciation of the holy ceremonies of the past. Funeral services and rites are relics of a day when the symbol represented the unspoken word, the word which, if spoken, meant disaster. The ancients still used symbols to express their feelings, and the most natural symbol for them to produce was one which represented for them the most sacred of tangible things. The act of reproduction, with its pleasurable sensations, combined with what resulted therefrom, offspring, caused primitive man to seek to perpetuate, in a form which might be viewed by all men, that which to him appeared the most wonderful.

To my mind, the worship of the generative principle in nature represents the very acme of religion, and to symbolize in design the holiest, and certainly the most sacred, possessions of men and women was the most natural thing that could have been done by them. Had

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they failed of homage before the shrine of nature, they would have been guilty of the basest sacrilege.

Cardinal de Medici remarked that there was no religion below the navel. It is easy to differ with him because, without the procreative act, with its rapturous sensations and results, man would have become decadent and devoid of the higher spiritual elements he now possesses, which give him the power to love. Had there been no separation of the sexes man would have worshipped no god, unless it had been the God of Fear.

Most religion, and all expression of spiritual idealism, as it relates to society, primarily got its start from the sexual embrace. Without sexuality the world would have been cold and passionless and man would have felt no need for the exaltation of religion. Love, poetry, art and music would have probably remained unknown.

Religious zealots for two thousand years have taught that woman was an unclean creature without a soul, and during the Dark Ages she was regarded as nothing but a receptacle to hold the spermatozoa of the male until it reached the period of parturition. The male abrogated to himself the idea that the child, in its entirety, came from his body, and that the womb of the woman was nothing more than the nest wherein it attained its growth.

Colonel Fanin, in his "Royal Museum at Naples: Cabinet Secret," wisely says:

"The recollection of the past is the delight and con-

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solation of old age. In all times, the generation about to die out has declaimed against the morals of the rising generation. This concordance of opinion, having been transmitted from century to century, it might be expected that, as we go back toward the epoch of the Creator, we should come to a Golden Age of virtue and purity. By the same reasoning, as we pass on in fancy to the series of centuries to come, we should reach an epoch of such depravity that no mind might well conceive all its enormity. But let us reassure ourselves; this is only the sport of an uneasy imagination, a weakness incidental to humanity. Civilization, far from corrupting manners, tends rather to modify them. While there was yet in the world but one man and one woman, there existed between them a partnership in guilt. While there were yet only three men, there was already a hoary perjurer, a fratricide, an innocent victim."

Volney, in his "Ruins of Empire," gives expression to this bit of wisdom:

"Are you inclined to think that our race is forever deteriorating? Beware of the illusion and the paradoxes of the misanthropist. Man, discontented with the present, imagines a deceitful perfection in the past, which is only the mask of his own discomfort. He extols the dead out of hatred for the living; he beats the children with the bones of their fathers."

Too many in society are given to condemning the morals of the present generation when, if they would

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turn the mirror of introspection squarely upon themselves, they would find little difference between their actions when the vigor of youth was upon them and the actions of those whose virility cannot for the present be questioned. Yet they complain of them. Before Christianity became a fact and professed to reveal to the world great civilizing secrets, men worshipped those material objects which acted most directly on their senses.

"It may even be supposed," says Colonel Fanin, "that a very long time before the Christian era, there was no other worship than that of symbols. The Divinity who presided over the reproduction of the human species, the miracle of all epochs, deserved the purest homage. That vague desire which precedes the union of two lovers, the burning pleasure which marks its accomplishment, the soft languor which follows, all received a name, a soul, and Love was hailed as King of Heaven by the acclamation of the world."

*Not safely shall we scorn Love's lightest Law;
He reigns and holds the highest gods in awe.*

OVID.

Davenport accredits Antwerp with being the Lampsacus (the place where the phallic cult is supposed to have originated) of Belgium and says that Priapus was the tutelary god of that city. He further remarks that Ters was the name given to him by the inhabitants, who

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held this divinity in the greatest veneration. Females were accustomed to invoke him on the most trivial occasions, a custom which, Goropis informs us, continued as late as the 16th century. So inveterate was this superstition in Antwerp that Davenport credits Godfrey de Bouillon, marquis of that city and illustrious leader of the first crusade, with being the one who, in order that the phallic ritual might be replaced by the ceremonies of the Christian church, sent to Antwerp from Jerusalem, as a present of inestimable value, the foreskin of Jesus Christ. This precious relic, however, found but little favor with the Belgian ladies, and utterly failed to supersede their beloved *Fascinum*.

It may be interesting to those reading this essay to know that the foreskins of the Saviour reputed to be still extant are said by Davenport to be twelve in number. One was in the possession of the monks of Coulobms, while another was to be found at the Abbey of Charroux, a third at Hildersheim, in Germany, a fourth in the church of St. John Lateran, at Rome, a fifth at Antwerp, a sixth at Pur-en-Valay, in the church of Notre Dame, and so on. Further mention of the Holy Prepuce has been made in another connection.

A learned English antiquary says that "it is a singular fact that in Ireland it was the female organ which was shown in this position of protection from the churches, while the elaborate though rude manner in which these figures were sculptured, shows that they were consid-

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ered as objects of great importance. They represented a female exposing herself to view in the most unequivocal manner and are carved on a block, which appears to have served as the keystone to the arch of the church, where they were presented to the gaze of all who entered. They appear to have been found principally in the very old churches and have been mostly taken down, so that they are only to be found among the ruins. The name of Shela-na-gig has been given to them, which we are told, means in Irish, Julia the Giddy, and is simply a term for an immodest woman; but it is well understood that they were intended as protecting charms against the fascination of the evil eye."

To show how the influence of the Priapic cult permeated the fabric of Christianity, this antiquary offers the following evidence; for it has often happened that avarice and superstition have continued these symbolical representations for ages after their original meaning has been lost and forgotten, when they must of course appear nonsensical and ridiculous, if not impious and extravagant:

"The practice of placing the figure of a phallus on the walls of buildings, derived from the Romans, prevailed also in the Middle Ages, and the buildings especially placed under the influence of this symbol were churches. It was believed to be a protection against enchantments of all kinds, enchantments of which the people in those times lived in constant terror. This pro-

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tection extended over the place and over those who frequented it, provided they cast a confiding look upon the image. Such images were usually to be seen upon the portals, as on the cathedral church of Toulouse, on more than one church in Bordeaux, and on various other churches in France, but, at the time of the Revolution, they were often destroyed as marks only of the depravity of the clergy."

The same authority remarks further, in the same connection:

"A Christian saint exercised some of the qualities thus deputed to Priapus. The image of St. Nicholas was usually painted in a conspicuous position in the church, for it was believed that whoever had looked upon it was protected against enchantments, and especially against that great object of popular terror, the evil eye, during the rest of the day."

And again:

"The figure of the female organ, as well as the male, appears to have been employed during the Middle Ages in western Europe far more generally than we might suppose. It was placed upon a building as a talisman against evil influence, and especially against witchcraft and the evil eye, and was used for this purpose in many parts of the world. It was the universal practice among the Arabs of northern Africa to stick up over the door of the house or tent, or to put up, nailed on a board, or in some other way, the vulva of a cow, mare or female

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camel, as a talisman to avert the influence of the evil eye. It is evident that the figure of this member was far more liable to degradation in form than that of the male, for the reason that, in the hands of the rude draftsmen, it was much less easy to delineate in an intelligible form, and hence it soon assumed shapes which, though intended to represent it, might rather be called symbolic of it, though no symbolism was intended. Thus the figure of the female organ easily assumed the rude form of a horseshoe, and as the original meaning was forgotten would be readily taken for that object, and a real horseshoe would be nailed up for the same purpose. In this way originated, apparently from popular worship of the generative powers, the vulgar practice of nailing a horseshoe upon buildings to protect them and all they contained against the power of witchcraft, a practice which continues even to the present day. Other marks are found sometimes among architectural ornaments, such as certain triangles and triple loops, which are perhaps typical forms of the same object."

The same authority speaks of a collection of phallic objects in Paris, collected by M. Forgeas, a collection of mediaeval phallic amulets. They are small leaden tokens, bearing on the obverse the figure of the male or female organ, and on the reverse, a cross: a curious intimation of the adoption of the worship of the generative powers among Christians. .

"Antiquity," he remarks, in reference to Priapus,

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"had made Priapus a god, the Middle Ages raised him into a saint, and that under several names. In the south of France, Provence, Languedoc and the Lyonnaise, he was worshipped under the title of St. Foutin. (He states that the account of these phallic saints is taken mostly from the works of Dulaure.) This name is said to be a mere corruption of Fotinus or Photinus,* the first bishop of Lyons, to whom, perhaps through having given a vulgar interpretation to the name, people had transferred the distinguishing attribute of Priapus. This was a large phallus of wood. It was an object of reverence to women, especially to those who were barren. They scraped this wooden member, and, having steeped the scrapings in water, they drank the decoction as a specific for barrenness or administered it to their husbands in the belief that it would make them vigorous. The worship of this saint as it was practised in various places in France at the commencement of the 16th century, is described in that singular book 'The Confession of De Sancy.' We there learned that at Versailles in Provence, waxen images of the members of both sexes were offered to St. Foutin and suspended from the ceiling of his chapel, and the writer remarks that, as the ceiling was covered with them, the wind, in blowing them about, produced an effect that was calculated to disturb very much the devotions of the worshippers. We need scarcely remark that this was also

* Cf. Latin; *future*.

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the worship at Isernia, in the Kingdom of Naples."

At Embrun, in the department of the Upper Alps, the phallus of St. Foutin was worshipped in a different form. The women poured a libation of wine upon the head of the phallus; this was collected in a vessel in which it remained until it had become sour. It was then called "*sainte vinaigre*" ("*holy vinegar*"), and the women employed it for a purpose which is only obscurely hinted at. When, in 1585, the Protestants took Embrun, they found this phallus laid up carefully among the relics in the principal church, its head red with the wine that had been poured upon it.

A much larger phallus of wood, covered with leather, was an object of worship in the church of St. Eutropius at Orange, but it was seized by the Protestants and burned publicly in 1562.

St. Foutin was similarly an object of worship at Porgny, at Cives in the diocese of Viviers, at Vendre in the Bourbonnais, at Auxerre, at Puy-en-Vlay, in the convent of Girouet near Sampigny and other places.

At a distance of about four leagues from Auvergne there was an isolated rock which presented the form of an immense phallus, and which was popularly called St. Foutin. Similar phallic saints were worshipped under the names of St. Guerlichon, at Bourg Dieu in the diocese of Bourges, of St. Giles in the Cotentine in Brittany, of St. René in Anjou, of St. Regnand in Burgundy,

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of St. Amand, and above all, of St. Guignole, near Brest and at the village of La Chatellette in Berrie.

Many of these were in existence and their worship in full practice in the 18th century. In some of them the wooden phallus is described as having been much worn down by the continual process of scraping, while in others, the loss sustained by these abrasions was always restored by a miracle: the modus operandi being as follows: the phallus consisted of a long staff of wood passed through a hole in the middle of the body, and as the phallic end to the front grew shorter, a blow of a mallet from behind thrust it forward so that it was restored to its original length and majesty.

The following letter to Sir Joseph Banks, Bart., quoted by Richard Payne Knight, in 1786, is to be found in the British Museum. It adduces some interesting facts relative to a most curious custom which obtained in Isernia, in the Kingdom of Naples, as follows:

Naples, Dec. 30, 1781.

Sir:

Having last year made a curious discovery that in a Province of this Kingdom, and not fifty miles from its capital, a sort of devotion is still paid to Priapus, the obscene divinity of the ancients (though under another denomination), I thought it a circumstance worth recording; particularly as it offers a fresh proof of the similitude of the Popish and Pagan religion, so well observed by Dr. Middleton, in his celebrated letter from

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Rome; and therefore I mean to deposit the authentic proofs (a specimen of each of the ex-voti, of wax, with the original letter from Isernia may be seen in the Birtish Museum) of this assertion in the British Museum, when a proper opportunity shall offer. In the meantime, I send you the following account, which I flatter myself, will amuse you for the present, and may in future serve to illustrate these proofs.

I had long ago discovered that the women and children of the lower class of Naples and in its neighborhood, frequently wore, as an ornament of dress, a sort of amulet (which they imagine to be a preservative from the *mal occhii*, evil eye, or enchantment) exactly similar to those which were worn by the ancient inhabitants of this country for the very same purpose, as likewise for their supposed invigorating influence; and all of which have evidently a relation to the Cult of Priapus.

Struck with this conformity in modern and ancient superstition, I made a collection of both ancient and modern amulets of this sort, and placed them together in the British Museum, where they remain. The modern amulet most in vogue represents a hand clenched, with the point of the thumb thrust between the index and middle finger; the next is a shell, and the third is a half-moon. These amulets (except the shell, which is usually worn in its natural state) are most commonly made of silver, but sometimes, of ivory, coral, amber, crystal or some curious gem or pebble. We have proof

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that the hand above described has a connection with Priapus in a most elegant small idol of that divinity, in bronze, now in the Royal Museum of Portici, and which was found in the ruins of Herculaneum. It has an enormous phallus, and, with an arch look and gesture, stretches out its right hand in the form above mentioned. This was probably an emblem of consummation, and as a further proof of it, the amulet which occurs most frequently amongst those of the ancients (next to that which represents the simple Priapus), is such a hand united with the phallus; of which you may see several examples in my collection in the British Museum.

One in particular I recollect, has also the half-moon joined to the hand and phallus, which half-moon is supposed to have an allusion to the female Menses. The shell, or concha veneris, is evidently an emblem of the female part of generation. It is very natural then to suppose that the amulets representing the phallus alone, so visibly indecent, may have been long out of use in this civilized capital; but I have been assured that it is but very lately that the priests have put an end to the wearing of such amulets in Calabria, and other far provinces of this kingdom.

A new road having been made last year from this capital to the province of Abruzzo, passing through the city of Isernia (anciently belonging to the Samnites, and very populous), a person of a liberal education, employed in that work, chanced to be at Isernia just at the time of

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the celebration of the feast of the modern Priapus, St. Cosmo; and, having been struck with the singularity of the ceremony, so very similar to that which attended the ancient cult of the God of Gardens, and knowing my taste for antiquities, told me of it. From this gentleman's report, and from what I learned on the spot from the Governor of Isernia himself, having gone to that city on purpose, in the month of February last, I have drawn up the following account, which I have reason to believe is strictly true. I did intend to have been present at the feast of St. Cosmo this year, but the indecency of this ceremony having probably transpired, from the country's having been more frequented since the new road was made, orders have been given that the Great Toe (the modern Priapi were so called at Isernia) of the saint should no longer be exposed.

The following is the account of the fête of Saints Cosmo and Damiano, as it actually was celebrated at Isernia, on the confines of Abruzzo, in the kingdom of Naples, so late as the year of our Lord 1780.

On the 27th of September, at Isernia, one of the most ancient cities of the Kingdom of Naples, situated in the province called the Contado di Molese, and adjoining Abruzzo, an annual fair was held, which lasted three days. The situation of this fair is on rising ground, between two rivers, about half a mile from the town of Isernia. In the most elevated part there is an ancient church with a vestibule. The architecture is of the style

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of the earlier ages; and it is said to have been a church and convent belonging to the Benedictine Monks in the time of their poverty. This church is dedicated to Saints Cosmo and Damiano. On one of the days of the fair, the relics of the saints are exposed and afterwards carried in procession from the cathedral of the city to this church, attended by a prodigious concourse of people. In the city and at the fair, ex-voti of wax, representing the male parts of generation, of various dimensions, some even of the length of a palm, are publicly offered for sale.

There are also waxen vows that represent other parts of the body mixed with them; but of those there are few in comparison with the number of Priapi. The devout distributors of these vows carry a basket full of them in one hand and hold a plate in the other to receive the money, crying aloud: "St. Cosmo and Damiano."

If you ask the price of one, the answer is "piu ci metti, piu merito" (the more you give, the more the merit). In the vestibule are two tables, at each of which one of the canons of the church presides, thus crying out: "Qui ci riceveno le Misce e Litanie" (here masses and litanies are received), and the other: "Qui ci riceveno li Voti" (here the vows are received).

The price of a mass is fifteen Neapolitan grains, and of a litany five grains. On each table is a large basin for the reception of the different offerings. The vows are chiefly presented by the female sex; and they are seldom

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such as represent legs, arms and the like, but most commonly the male parts of generation. The person who attended this fête in the year 1780 and who gave me this account (the authenticity of every article of which has since been confirmed to me by the Governor of Isernia) told me also, that he heard a woman say, at the time she presented a vow, like that which is represented (a figure of the male organ of generation in that state of tension and rigidity which it assumes when about to discharge its functions): "Santo Cosimo benedette, cosi voglio," (Blessed St. Cosmo let it be like this), and another "St. Cosimo, a te mi raccomendo" (St. Cosmo, I recommend myself to you); and a third, "St. Cosimo, ti ringrazio" (St. Cosmo, I thank thee). The vow is never presented without being accompanied by a piece of money, and is always kissed by the devotee at the moment of presentation.

At the great altar in the church another canon attends to give the holy unction, with the oil of St. Cosmo (the cure of diseases by oil is likewise of ancient date; for Tertullian tells us that a Christian, called Proculus, cured the Emperor Severus of a certain distemper by the use of oil, for which service the Emperor kept Proculus as long as he lived in his palace), which is prepared by the same receipt as that of the Roman Ritual, with the addition only of the prayers of the holy martyrs, Saints Cosmo and Damiano. Those who have an infirmity in any of their members present themselves at the great

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altar and uncover the member affected (not even excepting that which is most frequently represented by the ex-voti) and the reverend canon anoints it, saying: "per intercessionum beati Cosmi, liberet te ab omni malo, amen"; (through the intercession of the blessed Cosmo, may this free thee from all sickness, amen).

The ceremony is finished when the canons of the church divide the spoils, both money and wax, which must amount to considerable, as the concourse at this fête is said to be prodigiously numerous.

The oil of St. Cosmo is in high repute for its invigorating quality, when the loins, and the parts adjacent are anointed with it. No less than 1,400 flasks of that oil were either expended at the altar in unctions or charitably distributed during this fête in the year 1780, and as it is usual for everyone, who either makes use of the oil at the altar or carries off a flask of it, to leave an alms for St. Cosmo, the ceremony of the oil becomes likewise a very lucrative one to the canons of the church.

I am Sir, with great truth and regard,

Your most obedient humble servant,

WILLIAM HAMILTON.

Edward Sellon, in his annotations of the Sacred Writings of the Hindus, says:

"In the opinion of those who compiled the Puranas, Phallus was first publicly worshipped under the name of *Basewarra-Linga*, on the banks of Cumudoati, or Euphrates; and the Jews, according to Rabbi Asha, seem

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to have had some such ideas, as may be collected from what is said regarding the different earths which formed the body of Adam."

If reference be made to chapter 4, Vol. III, of Lewis' *Origines Hebraae*, much curious information will be found regarding the "Idolatry of the Hebrews," which not only plainly shows that they adored Phallus, but goes far to confirm the hypothesis that the object of veneration in the Ark of the Covenant was the emblem itself, or a type of it.

At page 23, Vol. III, we read that "the most ancient monuments of idolatry among the gentiles were consecrated pillars (lingams) or columns, which the Hebrews were forbidden to erect as objects of divine homage and adoration."

Yet he adds: "This practice is conceived to arise from an imitation of Jacob, who took a stone and set it up," and so on.

Again, "this stone was held in great veneration in future times by the Jews and removed to Jerusalem." They were accustomed "to anoint this stone, and from the word Bethel, the place where the pillar was erected, came the word Bætylia among the heathen, which signified rude stones which they worshipped, either as symbols of divinity or as true gods animated by some heavenly power."

Indeed, it would not seem improbable that the erection of the "Pillar of Jacob" actually gave rise to the

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worship of Phallus among some of the pagan peoples.

"For," says Lewis, "the learned Bochart asserts that the Phœnicians (at least as the Jews think) first worshipped this very stone which Jacob anointed and afterwards consecrated others."

It is to little purpose that we are reminded that the Jews were forbidden by their law to "make unto themselves any graven image," for, as Lewis shows, there may be exceptions to this, as to every general rule.

"Notwithstanding," says he, "the severity of the law against the making of images, yet, as Justin Martyr observes in his book against Trypho, it must be somewhat mysterious that God in the case of the Brazen Serpent should command an image to be made, for which, he says, one of the Jews confessed he never could hear a reason from any of their doctors."

The brazen serpent continued to be worshipped by the Jews, and they offered incense to that idol until the time of Hezekiah, for it was written in the Law of Moses: "whosoever looks upon it shall live;" and they fancied they might obtain blessings by its mediation, and therefore thought it worthy of worship.

"The pious Hezekiah," says our learned Dr. Jackson, "was moved with greater indignation against the worship of this image, because in truth it never was a type of our Saviour, but a figure of his grand enemy."

Then we find the Jews relapsing into idolatry through the adoration of the Golden Calf, an emblem set up

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not by a few schismatics, but by the entire people, with Aaron at their head. This survival was doubtless a relic of what they had seen in Egypt, in the worship of Apis and Mnevis. Then we see the golden calves erected by Jeroboam at both Dan and Bethel.

With the passage of years comes the worship of Gideon's Ephod, a symbol made from the spoils of the Midianites. After Gideon's death it became an object of idolatry. We have also Micah's images and teraphim, and the Samaritan temple on Mount Gerizim. The Jews accuse the Samaritans of two instances of idolatry committed at this place: firstly, they are said to have worshipped the image of a dove, and secondly, they are credited with having paid divine adoration to certain teraphim or idol gods hidden under the mountain.

We learn from St. Jerome (who had it from the traditions of the ancient Jews, and it is also stated in Numbers xxv, 1-2, and xxiii, 28, and in numerous other passages of the Old Testament), that the Jews adored Baal Phegor (Baal Peor), the Priapus of the Greeks and the Romans.

"It was," says the saint, "worshipped principally by women, and especially by women desirous of offspring, or because of the magnitude of the attribute which we may call Priapus."

"The adoration," remarks Maimonides, "made to this idol called Peor, was effectuated by exposing the *mons veneris* before it."

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Chemosh (probably the same as Baal Peor) also received the homage of the Jews, as did Milcom, Molech, Baal Berith (Cybele) and numerous others.

It is not therefore difficult to see that the Jews fell into idolatry, and idolatry of a phallic type; consequently there will be nothing so very startling in the supposition that the Ark of the Covenant contained a phallus. We have seen that the stone of Jacob was held in peculiar veneration, that it was worshipped and anointed, and we know from the Jewish records that the Ark was supposed to contain a table of stone.*

In Gregorie's Works, pp. 120-1 is a passage to the effect that "Noah daily prayed in the Ark" before the body of Adam, i. e., before the phallus, Adam being the primitive phallus, the great procreator of the human race.

This body of Adam was embalmed and transmitted from father to son, till at last it was delivered up by Lamech into the hands of Noah. Again, "The middle of the Ark was the place of prayer, and made holy by the presence of Adam's body." "And as soon as ever

* If it can be demonstrated that this stone was phallic, and yet identical with the sacred name Jehovah, or Yehovah, which, written in unpointed Hebrew, with four letters, is IEVE or IHVH, the HE being merely an aspirate and the same as E, this process leaves us the two letters, I and V, or, in another of its forms, U. Then, if we add the I in the U, we have the "holy of holies," we also have the Linga, Yoni and Argha of the Hindus, the Iswarra or "supreme lord." We should have, thus, the whole secret of the mystic and arc-celestial import of this stone, confirmed by the fact that it is identical with the Linyoni of the Ark of the Covenant.

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the day began to break, Noah stood up towards the body of Adam and prayed."

"It may possibly seem strange," says Gregorie, "that this orison should be daily said before the body of Adam, but it is a strongly confessed tradition among the Eastern men that God had commanded that Adam's body should be kept above ground till a fullness of time should come to commit it to the middle of the earth by a priest of the Most High God."

To return, however, to the tables of stone, and to the Pillar of Jacob: Our modern notions of their form is a diagram, or in other words, two head-stones placed side by side. Now if we alter the position a little, allowing one to recline horizontally, surmounted by the other in perpendicular position, we shall obtain a complete Linga and Yoni, the "sacred name" of the holy of holies before mentioned, and the Pillar or Mast in the Argha, or boat, as represented in the Ark of the Egyptians. The treatment of the Wings of the supporting doves, on each side of this ark, conveys to us a fairly correct idea of where the Hebrews obtained their Cherubim or Seraphim, merely substituting a human head and body for the birds.

Gesenius defines the words *aroun* and *aron* as signifying ark, chest, *et cet.*, and in Genesis, 1, 26, the word is used as a mummy chest or coffin, for Joseph, in Egypt. It therefore follows that the Ark of the Covenant may be called the coffin.

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For the reasons given above, we assume that the object of veneration in the Ark of the Covenant, as venerated by the Jews, was a phallus.

As for the Hindu ideas of creation and the evolution thereof, Sellon remarks that "the bride of Siva, in one or another of her many and varied forms, is by far the most popular goddess in Bengal and along the Ganges." The worship of the female generative principle, as distinct from the divinity, appears to have originated in the literal interpretation of the metaphorical language of the Vedas, in which Will or Purpose to create the Universe is represented as originating from the Creator and co-existent with him as his bride and part of himself.

"That divine spirit breathed," we quote the Rig-Veda, "without affiliation single, with (Swadha) her who is sustained within him; other than her nothing existed." Again, first, desire was formed in his mind, and desire became the original productive seed. The Sama-Veda, also, speaking of the divine cause of creation, says: 'He felt not joy, being alone. He wished for another; instantly the desire was gratified. He caused the body to part in twain and thus become male and female. They united, and human beings were produced.'

Three of the most widely used symbols of phallic worship are employed as signatures:

The Plough is used by Indian princes.

The Triform Leaf by Buddhists, and

The Cross by Christian bishops.

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Every nation considered itself and its traditions the most important, and was the "navel" of the world. At Dublin, the Irish navel was placed where five provinces met and was called Uis Neach; here the first sacred fire was lighted. On this hill stood their phallic stone, Ail-na Miream (the stone of the parts). The Arran-Islanders have to this day a black stone they take out now and again and worship, and especially during storms, as they are fishermen.

Finally, we find serpent worship, virgin worship, and all phallic emblems throughout the Malay Peninsula and in Central America, Mexico, and Peru, showing that the cult must have been universal.

In discussing the creation legend of the Bible, Hannay remarks:

" 'In the beginning the Gods created the heaven and the earth;' explaining that before the creation, 'the earth was without form, and void and darkness was on the face of the deep.' Then comes a mysterious sentence, standing unfinished and alone, with no connection with what goes before or with what comes after: 'And the spirit of God moved upon the face of the waters.' This is the first story of creation. Unfortunately, it is also a mistranslation, as the word rendered 'spirit of God' is 'ruach,' a feminine noun, meaning the spiritual queen of heaven. The second account of creation begins at the third verse of Genesis I. This account is the work of a priest of late date and is an attempt to systematize the

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various accounts of the pagans which existed in the Hebrew writings. It was imported from some Babylonian source."

"The third legend begins at the fourth verse of Genesis II. and is, with the story of the Garden of Eden, purely Hebraic in conception and growth, a piece of real folk lore. It has, however, a Babylonian form and was probably written down by Babylonian scribes (Nehemiah or Ezra) from the oral traditions of the Hebrews.

"The fourth account is found in Genesis V, the "book of the generations of Adam." Cain and Abel are unknown in this account.

"The fifth narrative is scattered through the Psalms, Isaiah, and Job, and begins with the slaying of a dragon.

"The sixth account, which is phallic, is shadowed forth in Job."

Thus far, reference has been made to ancient and mediaeval times. The attention of the reader may now be called to a period not so remote. Hodder M. Westropp, in his "Primitive Symbolism," speaks of phallic customs observed as late as 1870. This monograph, published in London in 1885, contains valuable data. Westropp says:

"Dr. Sinclair Coghill, now of Venton, who has traveled extensively in China and Japan, has kindly contributed the following, recording his experiences of superstitious beliefs and practices in India and Japan at the present day:

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" 'On my way out to the Far East, in 1861, I had an opportunity of visiting the great cave-temple of Elphanta, near Bombay. In each of the monolithic chapels within the area of the main temple, I observed a gigantic stone phallus projecting from the center of the floor. The emblem was in some cases wreathed with flowers, while the floor was strewn with faded chaplets of the fair devotees, some of whom, at the time of my visit, fancying themselves unobserved, were invoking the subtle influence of the stony charm by rubbing their pudenda against its unsympathetic surface, while muttering their prayers for conjugal love or maternal joy, as the need might be.

" In the course of two visits I paid to Japan, in 1864 and in 1869, I was very much struck with the extent to which this ancient symbolic worship had survived through the many phases of the national religion, and was still attracting numerous devotees to its shrine. I visited a large temple devoted to this cult in a small island off Kamatura, the ancient and now deserted capital of Japan, in the Bay of Yokohama, some miles below the Foreign Settlements. The temple 'Timbo,' as the Japanese term such places of worship, covered a large extent of ground. The male symbol was the only object of veneration, apparently; in various sizes, some quite colossal, more or less faithfully modeled from nature, it held the sole place of honor on the altars in the principal hall and subsidiary chapels of the temple. Before

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each, the fair devotees might be seen fervently addressing their petitions and laying upright on the altar, already thickly studded with similar oblations, a votive phallus, either of plain or wrought cut wood from the surrounding grove or of other more elaborately prepared materials. I also remarked some of them handing to the presiding priests pledges made of the luxurious silk tissue paper of Japan, which previously had been applied to the genitals.

These pledges, with an uttered invocation, were burned in a large censer before the phallic idol. I was much struck with the earnestness with which the whole proceedings were conducted, and with the strong hold which the most ancient religious cult evidently still retained over the minds of a people otherwise remarkable for the mobility of their opinions and their manners."



CHAPTER IV.

PHALLICISM IN LITERATURE AND ART

THOSE WHO DOUBT the theology of phallicism could do no better than peruse the Old Testament from Genesis to Malachi. Within the covers of the Bible one finds the strongest evidence of the respect with which the ancients regarded the phallus. The great poets, David and Solomon, went into raptures over the delights of the conjugal relation, and in the Songs of Solomon one may find a type of adulation paid to con-nubial bliss which is typical of all poetry of the Orient. It abounds in rapturous praise for that exercise between the sexes which leads to delight not to be had in any other way and to an expuise feeling of languor which in itself is a pleasure to be craved.

The Songs of Solomon were paraphrased by Francis Quarles, a noted symbolist, in 1625. They are included in the edition of Quarles' "Divine Poems" published in 1680, and reissued in a limited edition by Houghton, Mifflin and Co., in 1905, under the title *Sion's Sonnets*. A few of these are quoted for the edification of the reader.

*Oh that the bounty of those lips, divine
Would seal their favors on these lips of mine,*

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*That by those welcome kisses I might see
The mutual love betwixt my love and me!
For truer bliss no worldly joy allows,
Than sacred kisses from so sweet a spouse,
With which no earthly pleasure may compare,
Rich wines are not so delicate as they're.*

*Illustrious bride, more radiant and more bright
Than th' eye of Noon, thrice fairer than the light;
Thou dearest offspring of my dying blood,
And treasure of my soul, why hast thou stood
Parching so long in those ambitious beams?
Come, come, and cool thee in these silver streams,
Unshade thy face, cast back those golden locks,
And I will make thee mistress of my flocks.*

*Return (O then return), thou child of Peace,
To thy first joys, O let thy tears surcease;
Return thee to thy love; let not the night
With flattering slumbers tempt thy true delight;
Return thee to my bosome, let my brest
Be still thy tent; take there eternal rest;
Return, O thou, in whose enchanted eye,
Are darts enough to make an army flye.*

*Fair daughter of the highest king, how sweet
Are th' unaffected graces of thy feet!
From every step true majesty did spring,*

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*Fitting the Daughter of so high a King;
Thy waist is circled with a Virgin's Zone,
Imbellisht round with many a precious stone,
Wherein thy curious workman did fulfill
The utmost glory of his diviner skill.*

*Thy navel, where they holy embryon doth
Receive sweet nourishment, and heavenly growth,
Is like a Crystal Spring; whose fresh supply
Of living waters, Sun nor Drought can dry;
Thy fruitful womb is like a winnowed heap
Of purest grain, which heaven's blest hand did reap,
With Lilies fenced; true emblem of Rare Treasure,
Whose grain denotes Increase, whose lilies, pleasure.*

*Thy dainty Brests are like fair Twins, both swelling
In equal majesty, in hue excelling
The new fall'n Snow upon th' untrodden Mountains,
From whence there flows, as from Exub'rous Fountains,
Rivers of heavenly nectar to allay
The holy thirst of souls; thrice happy they,
And more than thrice, whose blest affections bring
Their thirsty palates to so sweet a spring.*

(See also Songs of Solomon, Chap. 7.)

These poems or songs have been accredited with great prophetic significance, and are classed by ecclesiastics as the greatest religious poems ever written. It is plain

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to the rationalist, however, that, while they have a religious significance, in the sense that they pay homage before the shrine of Venus, they should not be classed as religious in any Christian sense. Christianity has always been ready to condemn sexual congress, except for the procreation of the species; it has put the stamp of disapproval on love-relationships and taught the ascetic ideal, which is out of harmony with the divine principles of biology.

Inman gives a delineation of the word "basket" * used in Deut. xxiiii, 5, "blessed shall be thy basket, and thy store." A basket is borne by all the Assyrian priests who offer at the shrine of Ishtar. They offer a pine cone, shaped like the mystic egg. The egg is euphemistic for testi, and it is probable that the basket represents the scrotum.

"Here I raise by Ebenezer" has undoubted phallic significance. Literally, it means, "here I raise my stone of strength." Stones in the likeness of the phallus were constantly being erected all over Egypt, Arabia, India, England, Ireland and America. Primitive man was proud of the strength of his *membrum virile*, and as it represented to him the essence of the Divine Principle of which he was a part, it was natural that he should erect monuments to its image. A very interesting, and at the same time, a very rare-cut gem, a copy of which is shown in King's book, "Gems and Rings," shows a man

* Word employed in the argot of the modern sexual invert.

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adoring the cross, or holy tree, as it is sometimes called. Midway between the base of the cross and the top a large phallus is to be seen. This combination of the two symbols of the male is somewhat unusual, both the cross and the phallus being symbolic of the male generative principle. Because of the superstitious awe in which this symbol was held, and because of its supposed ability to keep off the evil eye, it is evident that man might, by intention, combine more than one symbol representative of the phallus, believing that the more he showed, the greater would be his protection from such malign influences.

The following poem from the Burmese, translated by E. Powys Mathers, in "Colored Stars," gives some conception of the Oriental idea:

*My love is Mokcha
Making me from on earth
Taste the high savor
Of immaterial joy.
Through my love I have felt
That my essence is god-like
And that I am part
Of the World's Creator.*

The oriental gives unstinted expression to his feelings and symbolizes them by writing verse of a kind that fully expresses his meaning. His verse is typical of the Orient in that, aside from possessing the essence of

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poetry, it has also an occult quality that makes its very alluring to the occidental mind.

"The Pine, as particularly sacred to Zeus, was beloved by virgins," remarks Forlong. "Chloë, in the pastorals of Longus, is adorned with a *Pinea Corona* as an emblem of virginity, a crown which Daphne takes from her and puts upon her own head. The *Thyrsus* of Bacchus has a fir cone, and the Bacchic pole is usually held to be a pine, as this wood is very inflammable and highly odoriferous. It is remarkably like the insignia of the Buddhists, and of most other faiths as well, and Siva has his *Tri Sool* or Three Thorns, whereas Neptune was known by his trident. The pine was called the Kybele or '*Cybele pomum*' because it was sacred also to Rhea and her daughter.

"No class of tree yields more to man than the palm," says Forlong, "and none has therefore been more prized and sculptured. Nineveh shows the palm surrounded by winged deities or ministers holding the pine-cone, symbol of life, which there takes the place of the *crux ansata*.

"At the Jewish feast of Tabernacles, which is in consequence of the autumnal equinox and harvest, Jews are ordered to hang boughs of trees, laden with fruit, as oranges and lemons, round the borders of their tents or booths, not over them; also boughs of barren trees, and when the worshippers go to the synagogue, each is told to carry in his right hand one palm branch, three myrtle

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and two willows, all tied up together; and in the left hand, a citron branch with fruit on it; the palms and citrons are severally phallic and are here indispensable. These they make to touch each other and wave to the east and south, then west and north. This was termed *Hosanna*. On the seventh day of the feast of the Tabernacles, all save the willow bough must be laid aside. Plutarch also says that the Jews carried about javelins wrapped round with ivy, as at the worship of Bacchus, usually shouting '*Hozanoth*.' Great libations of wine and water from the River Shiloah were then brought and poured over the altar of the temple."

The oak was Israel's ancient "Tree of the Covenant"; and the word actually means this:

"In Palestine," says Barlow, "the oak was the semblance of a divine covenant, and its shadow indicated the religious appropriation of any stone monument erected beneath it; it was symbolical of the Divine Presence."

Hargrave Jennings, in his "Rosicrucians" remarks that "the coarse sensuality which seems inseparable from modern ideas about the worship of the pillar or upright had no place in the solemn ancient mind, in which ideas of religion largely and constantly mingled. We must not judge the ancients by too rigid an adherence to our own prepossessions, foolish and inevitably hardened as they continually are.

"The adoration paid to this image of the Phallus,

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which has persisted as an object of worship through all the ages in all countries was only an acknowledgment, in the ancient mind, of wonder at the seemingly accidental and unlikely, but certainly most complete and effectual, means by which the continuation of the human race is secured. The cabalistic arguers contended that 'man' was a phenomenon, and that he did not, otherwise than in his presentment, seem intended; that there appeared nothing in the stupendous chain of organisms that seemed specially to hint at his approach or to explain his appearance (strange as this seems), according to likelihood and sequence; that between the highest of the animals and the being 'man' there was a great gulf, and seemingly an impassible gulf; that some 'after reason,' so to speak, according to the means of the comprehension of man, induced his introduction into the Great Design; that, in short, 'Man' originally was not intended.

"There is a deep mystery underlying all these ideas, which we find differently accounted for in various theologies. We are here only speaking some of the abstruse speculations of the old philisophers, whose idea of creation and of the nature of man and his destiny differed most materially, if not wholly, from the acceptable ideas which they chose to inculcate and which they wished to impress upon the ordinary mind. Thus their deeper speculations were never committed to writing because they did not admit of interpretation in this

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way, and, if so handed down and promulgated, they would have been sure to have been rejected and disbelieved, on account of the impossibility of their being believed.

"The Architectural Genealogy of the 'Tower,' or 'Steeple' displays many phases of the alterations of the 'Upright.' All towers are descendants of the biblical votive stones and, multiplying, have changed in aspect according to the ideas of the people in the country in which they were raised. One of the western towers of St. Paul's Cathedral, London, is a duplicate of one of the double *lithoi* (or obelisks) placed always in front of every temple, Christian as well as heathen.

"It is surmounted by the 'fir cone' (thyrsus of Bacchus) and the sculptured urns below it are represented as flaming with mystic fires.

"In old representations of the cathedral church of Notre Dame, at Paris, the symbols of the masculine divinity, such as the sun and some others, are placed over the right hand or masculine tower, flanking the Galilee or Great Western Porch; thus unmistakably hinting its meaning. Over the corresponding left hand, or female tower, are placed the crescent horns of the moon, and some other indications, announcing its dedication to the female deified principle. In all Christian churches, particularly in Protestant churches, where they figure most conspicuously, the two tables of stone (those representing the Mosaic Dispensation) are placed over

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the altar, side by side as a united stone, the tops of which are rounded. They form the 'Double Tables' (or table) of stone. In the 'latter' or 'Christian Dispensation,' the 'Ten Commandments' are placed over the altar. These consist of the 'Law' (five commandments to the right) and the 'Gospel' (five commandments to the left). The Ten Commandments are inscribed in two groups of five each in columnar form. The five to the right, looking from the altar, mean the 'Law' and the five to the left mean the 'Prophets.' The right stone is masculine; the left is feminine. They correspond to the two disjointed pillars of stone (or towers) in the front of every cathedral and of every temple in the heathen times. The right stone represents 'Jachin' (right pillar), the Law (man) or Alpha (because it was delivered by). The left stone represents 'Boaz' (left pillar), the Prophets or the Gospel (woman) or Omega (because it came through)."

In showing the reason and meaning behind I. H. S., Jennings remarks:

"Some monograms or hieroglyphic expressions, meaning *Salvator Mundi*, show the Roman letter 'J' (Jesus) in front, in large size; the letter 'H' (which is feminine and Greek in its origin), meaning here 'man is born of woman' much smaller; and behind, interlacing and combining the first two letters, is the single curved or cursive 'S' which stands for 'S. S.' the holy spirit, or the third person of the Trinity. The whole, in another way,

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is *Jesus Hominum Salvator*. Nearly all the sacred monograms with the intention of making the letter denoting the 'Man' prominent, present the letter 'L' large; in the heraldic language, *surtout*, or over all."

Among the Hidery Amerinds (American Indians) the female is the ruling principle. The phallic idea was markedly evident in their beliefs. The entrance to their houses was by an oval hole cut through main carved columns or gratings. This symbolized the vagina; every-time a person came out or went into the house he was reminded of his advent in the world.*

The phallic phases of every art, naturally, as Simon remarks, crop up in insane art. Lombroso describes a paranoiac cabinet maker who carved the penis as an ornament to furniture. There is much furniture found in Etruscan tombs, and some survives in Pompeii, which has such phallic decorations. Even today, euphemized decorations of this sort are to be detected. In many insane, the obscene character (and this is evidence of the insane symbolizing and analogizing tendency) is marked by the most singular pretexts, as though demanded by artistic requirements. A paranoiac priest sketched his figures nude and so artfully draped them by lines as to bring the genitalia into strong relief. He defended himself against criticism on the ground that this indecency was evident only to those seeking evil. A paranoiac invert painted a full length portrait of him-

* Totem Poles of the Hidery.

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self naked, ejecting worlds while surrounded by nude females, thus symbolizing his contempt for the opposite sex. The symbols of power with which he surrounded himself were decidedly puerile.

An insane poet illustrated his verse with figures of monsters struggling lasciviously with nude men and women and of monks and nuns in voluptuous attitudes. Another paranoiac carved a hermaphroditic deity copulating with itself. The symbolic sense he attached to it was related to notions which the Shakers have derived from the old myths of the Greeks and Hebrews about Adam, Eve and Lillith. The poet-artist Blake, whom many would call mad, adopted the rabbinical idea that the constant quarreling of Adam and Lillith when hermaphroditically united was the cause of their separation, but gives it a more generalized expression. Urizen (the demon creator of Blake's prophecies) created man an hermaphrodite. "The female portion of man trying to get the ascendancy of the male portion caused inward strife," so further subdivision occurred. Man cast out his female portion which became woman; a mere emanation of man. An epileptic patient of Kiernan's drew an aura hallucination which he called the Temptations of St. Anthony.* A nude female was offering herself lasciviously to the saint (the epileptic), while behind, a devil was copulating with her. The penis was represented by lines of shading in front of the vulva. An-

* Alienist and Neurologist, 1892.

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other paranoiac artist painted a struggle of the Youths and the Amazons at its lascivious termination, in various tints of green. The effect was ghastly in the extreme and recalled the predilection of Murger * (of Bohemia fame) for women with green lips. This artist was not color blind, but attached a peculiar symbolism to the use of green. Probably Murger's predilection was psycholagnia, from imagery of chlorotic women.

Revolutionary things are taking place in the realm of modern architecture, so architects say, because of a new era, wherein the exotic in building, especially the oriental, is replacing the gothic of the thirteenth century. The two best examples of this so-called new type in building in the American midwest are seen in the new capitol of Nebraska (plans by Goodhue) and in the accepted drawings by Louis Bourgeois for the Bahai Temple to be constructed in Wilmette, a suburb of Chicago, on the shore of Lake Michigan.

The designs of these two structures are the most distinctly phallic in origin of any ever erected in America. They show their phallic significance beyond all question of doubt. The four hundred foot tower of the capitol, crowned by a glittering dome arising from the center of an oblong building, proves its lingam (phallic) and yonic origin. Carved over the doorway of the main entrance is Apis, the Egyptian God of Virility. This four hundred-foot attribute of the God of Gardens is visible

*Cf. also Baudelaire (with his green hair) and others.

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for fifty miles across the flat country on which it stands.

"This building is neither Egyptian, Romanesque nor yet from the ruins of Roman construction in northern Africa. Yet it suggests these three unrelated periods. In truth, what the architect has done is to select a mood and use form to create that mood. It merely so happens that he has chosen the unyielding mood of the temple reared to Isis, of the churches that did honor to the God of gloomy asceticism and of those massive constructions of northern Africa that tell the story of a Rome that had not yielded to the luxury of the emperors, one that was still the Rome of Scipio Africanus."

So speaks a writer in the New York Times of July 25, 1920, in describing the new capitol: The Bahai Temple will groan under the weight of phallic symbols used in its construction.

Sherwin Cody wrote very interestingly in the magazine section of the New York Times, August 1, 1920, about what promises to be the most beautiful temple ever erected in America:

"The underlying idea of the Bahai movement is to unite all the religions of the world into a common religious spirit. There are assumed to be nine of the great religions, and each of these has a separate entrance to this temple, through one of its nine doors on its nine sides, over which is inscribed a welcome in the language of the race to which that religion chiefly belongs. The building is not intended for preaching, but rather as a

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place of worship, of music and beauty. There is no other creed than that of the brotherhood of man and no other organization than a body of temple trustees. In effect, the religion is embodied in the temple to a degree that has never been true of other great churches. Notre Dame is an expression of Paris, St. Peter's of the pope. Louis Bourgeois has tried to make this an expression of all who may gather there in recognition of one God and, unconsciously, perhaps, has wrought into his pure-line decorations and symbols of many religions, such as the Swastika cross, the Greek cross, the Roman or Christian cross, the five-pointed star of Bethlehem, the six-pointed star and the nine pointed star, symbolizing the Bahai idea of uniting the nine great religions in one. These one may pick out in the intricate ornamental figures of the section of the dome.

"The first story is Roman in its window arches and general plan, while the second is more Greek, though the uplifting of the line over the windows suggests the roof of a Chinese pagoda. The fact is, all forms of architecture, Greek, Roman and Gothic, as well as Chinese, Indian and what not, have been used and blended into a single whole by the purely original decoration of the mathematical lines of astronomy. Religious symbols have always been drawn from the mystic movements of the stars, and that is why Bourgeois, without consciously intending to do so, found that his artistic inspiration had led him to embody the symbols of many religions. These

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have been 'discovered' since his model was placed on exhibition. The conscious use of mathematical line would have been a failure, but the inspiration of the artist has enabled him to get out of this unpromising material a new artistic conception."

Many modern architects deny using sex symbols in their building enterprises. When they make such denials they display a lack of knowledge that they, as professional men, should possess. The sex symbol is the most important factor in architectural design and has been in use since the birth of man. This is evidenced by the use of the tower, cross, steeple, rounded dome, obelisk, pillar, pyramid, ovoid and triangular figures and the like by all designers of buildings and monuments. Certainly the use of these symbols should have none other than an elevating effect upon art, because the reproductive impulse is man's greatest possession. Without it, art, religion, music and poetry would cease to exist, and there would no longer be any need for the construction of beautiful temples and marvelous buildings, which, after all, are but the expressions of the souls of their designers.

Squier, in his book, "The Serpent Symbol, and the Worship of the Reciprocal Principles in America," in speaking of the invasion of Mexico by the Spaniards, says :

"The ecclesiastics who followed in their train, and from whom more might have been expected, actuated

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by a fierce bigotry and eager only to elevate the symbol of their intolerance over the emblems of a rival priesthood, misrepresented the religious conceptions of the Indians and exaggerated the bloody observances of the aboriginal ritual as an apology, if not as a justification, for their own barbarism and cruelty. They threw down the high altars of Aztec superstition and consecrated to their own mummeries the solar symbols of the Peruvian temples. They burned the pictured historical and mythological records of the ancient empire in the public square of Mexico, defaced the sculptures of her monuments and crushed in pieces the statues of her gods. Yet the next day, with an easy transition, they proclaimed the great impersonation of the female, or productive principle of nature, in the Mexican, as in every other system of mythology, the consort of the sun, none other than the Eve of Mosaic record, or the mother of Christ; they even traced the vagrant St. Thomas in the person of the benign Quetzalcoatl, the Mexican counterpart of the Hindu Buddha and the Egyptian Osiris."

Thus did destructive bigotry and fanatical religious prejudice force itself upon the ancient Aztecs and obliterate many things that should have remained to leave their stamp of beauty for the approval and imitation of later civilizations. Priests countenanced the destruction of some of Mexico's most precious relics and such as escaped destruction were absorbed and lost their original significance.

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These facts should be taken into consideration whenever the question of the exclusive right of a Christian to a symbol comes up, and designers of temples and buildings should not fail to place the credit for architectural symbolism where it rightfully belongs.

"By comparing all the varied legends of the East and West in conjunction," says Squier, "we obtain the following outline of the mythology of the ancients. It recognizes, as the primary elements of all things, two independent principles of the nature of male and female; and these in mystic union, as the soul and body, constitute the great Hermaphrodite Deity, 'The One,' the universe itself, consisting still of the two separate elements of its compositor, modified, though combined in one individual of which all things are regarded but as parts."

In carrying on the idea of this quotation, the author further remarks:

"The idea of a creation, suggested by the existence of things, was no doubt the first result of human reasoning. The mode of the event, the manner in which it was brought about, was, it is equally unquestionable, the inquiry which next occupied the mind; and man deduced from the operations of nature around him his first theory of creation. From the egg, after incubation, he saw emerging the living bird, a phenomenon which, to his simple apprehension, was nothing less than an actual creation. How naturally, then, how almost of necessity, did that phenomenon, one of the most obvious in nature,

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associate itself with his ideas of creation, a creation which he could not help recognizing, but which he could not explain.

"By a similar process did the creative power come to be symbolized under the form of the phallus; in it was recognized the cause of reproduction, or, as it appeared to the primitive man, of creation. So the Egyptians, in their refinement upon this idea, adopted the scarabæus as the symbol of the First Cause, the great hermaphrodite unity, for the reason that they believed that insect to be both male and female, capable of self-inception and singular production, possessed of the power of vitalizing its own work.

"These examples illustrate the inductive process by which unaided reason arrives at its results, as well as the means by which it indicates them in the absence of a written language or one capable of conveying abstract ideas. The mythological symbols of nearly all nations furnish ample evidence that it was thus they embodied or shadowed forth their conceptions — the germ of a symbolic system, which was afterwards extended to every manifestation of nature and attribute of Divinity."

In January, 1920, I had the pleasure of seeing a collection of bishop's rings. Many of them dated back to mediæval times, and one in particular was of interest to the student of sex symbols because of the exposition of the phallus arising out of a yoni. The ring was evidently designed by someone perfectly familiar with the lingam

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and yoni of India. The intention of the designer was apparent, for the phallus was so represented that even the glans was readily discernible to the untrained eye.

The interior decorator who wrought the mural designs of the Lincoln Hotel at Indianapolis must have been a very close student of ancient art, for in the general scheme he used for decoration, phallic or Priapic and yoni symbols. In this lobby one can see many things that will carry him back to the shrines of Venus and to a time when the divine principles of nature were worshipped. The fig-shaped vase, which is a female symbol, is reproduced over all the openings in the lobby, while the figure of a woman worshipping before the altar of Priapus is to be seen everywhere on the walls, in bas-relief. The entire decoration of the walls carries one back to the beginning of the myth-making age, and what was certainly foremost in the artist's mind was the reproduction of an ancient Priapic shrine.

CHAPTER V.

PHALLICISM AND LIFE.

A NORMAL SEXUAL LIFE is socially necessary, and to look upon the discussion of those subjects which will produce a higher race in the future as unclean is foolish in the extreme. No harm can possibly result from the discussion of sex questions or of questions of religion and sex, if these are entered into reverently, intelligently and from a scientific point of view. It is from hysterical discussion by those unacquainted with the subject that harm results.

Fortunately, in most instances, all discussions and questions involving the development of higher ideals emerge unhurt from the influences of sentimental hysteria. The development of the intellect should mean to the world the death knell of hypocrisy, in order that truth may appear naked before the eyes of all mankind without offense.

The "Principle of Life," being adored, at once led the founders of modern medicine to the adoption of the *caduceus*, which is nothing more than an improved Tautic (cross) emblem which symbolized generation or the reciprocal forces of nature in action. It is a very prominent phallic emblem, and represents the *lingam* (phallus) receiving energy and potency from the divine

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influx of passion from Siva. It received its significance from the fact that the sacred serpents, the cobras, unite sexually in this double circular form. Eastern teachers avow that it is most fortunate for anyone to see this serpentine congress, and declares that if a cloth be thrown over them, or even waved so as to touch them, it becomes a form of Lakshni and, therefore, of the greatest procreative energy. They preserve such a piece of cloth with the greatest care, as a most potent charm in securing good fortune, in bringing about the birth of numerous and healthy offsprings and in warding off all evil influences. The entwined snakes are also supposed to represent the sun and moon in the conjugal embrace.

The symbol used as a seal by the Chicago Academy of Medicine is nothing more than the serpent goddess nourishing the divine impulse by which she is aroused to enthusiastic creative activity, thus increasing the number and improving the character of her children.

The same design is also used to indicate the selfish and vampire witch, who thus seeks to renew her vitality and arouse her failing passion so as to indulge in prostitution and destructive lechery, which depletes and destroys the victims of her guile, without increasing or improving humanity.

In one case, the ring in which she stands is the celestial womanhood of eternal and virginal motherhood, and in the other the infernal region of burning sensual desire, not only sterile, but murderous. In the first interpreta-

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tion, it is the door of life and the vestibule of heaven, which it is every virile man's duty to enter and occupy. In the other it is the entrance of the grave and the portal of hell to all who therein pour their passion-poisoned seed upon a burning soil, where it is always consumed but never germinates.

"Most men plant in one region or the other," says Campbell, "and sow seeds of humanity in soil of fertility or destruction. Momentous, nay eternal results to the sowers and the fields and to posterity depend upon the choice of which door they enter and which region they occupy. In one case, they develop purity, intelligence and power in themselves and procreate new beings in the image of their highest ideals. From these unions come forth children born with a natural impulse toward divine perfection.

"In the other they are prostituting their divinist endowments, committing suicide, spiritual and sensual, and in reality, murdering their possible offsprings."

The reverence as well as the worship paid to the phallus in early and primitive days, had within itself nothing which partook of indecency; all ideas connected with it were reverential and religious. When Abraham, as mentioned in Genesis, in asking his servant to take a solemn oath, makes that servant lay his hand upon his master's parts of generation (in the common version, "under his thigh") it was that which he required as a token of utter sincerity, the placing of the hand upon

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the most sacred part of the body. The dying Jacob makes his son Joseph perform the same act.

The indecent ideas attached to the representation of the phallus were, though it seems a paradox to say so, the result of a more advanced civilization verging towards its decline, as we have evidence at Rome and Pompeii.

The fact that the worship of the phallus (*lingam*) finally had degenerated into licentiousness and sensual indulgence does not in any way prove that, in the beginning, it was not performed with the utmost sincerity by a people bent only on paying homage to the great life-giving forces of nature. The Christian church taught asceticism, and it was Paul who first placed the idea in the minds of the Corinthians and others that the conjugal act was impure. He it was who railed at women and declared them inferior beings. He undoubtedly was suffering from a psychosis which might have been easily diagnosed by present day psychoanalysts, a psychosis which made him possibly, the most prurient-minded man of all time. He conceived in his own mind, constantly, the thought that purity and chastity, as such, were agents of the devil.

"We must carefully distinguish," as M. Barré writes, "among these phallic representations, a religious side and a purely licentious side. The two classes correspond with two different epochs of civilization, with two different phases of human mind. The generative power

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presented itself first as worthy of the adoration of men; it was symbolized in the organs in which it centered, and then no licentious idea was mingled with the worship of these sacred objects. If this spirit became weaker, as civilization became more developed, as luxury and vices increased, it still must have remained the peculiar attribute of some simple minds; and hence we must consider under this point of view all objects in which nudity is veiled, so to speak, under a religious motive.

"Let us look upon the coarse representations with the same eye with which the native population of Latium saw them, an ignorant and rude population, and consequently still pure and virtuous, even in the most polished and most depraved times of the Empire; let us consider from this same point of view all those coarse statues of the gods of gardens, those phalli and amulets, and let us recall to our minds that, even at the present day, the simple peasants of some part of Italy are not completely cured of such superstitions."

"Indecent rites," says Constant, in his work on Roman Polytheism, "may be practised by a religious people with the greatest purity of heart. But when incredulity has gained a footing amongst these peoples, these rites become then the cause and pretext of the most revolting corruption."

And Voltaire, in discussing the worship of Priapus, remarks:

'Our ideas of propriety lead us to suppose that a cere-

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mony which appears to us infamous could only be invented by licentiousness, but it is impossible to believe that licentiousness and depravity of manners would ever have led among any people to the establishment of religious ceremonies; profligacy may have crept in in the lapse of time, but the original institution was always innocent and free from it.

"In the early ages, boys and girls kissed one another modestly on the mouth, a custom finally degenerated, at last, into secret meetings and licentiousness. It is, therefore, probable that this custom was first introduced in times of simplicity, that the first thought was to honor the deity in the symbol of life which it has given us."

Voltaire has spoken most wisely and it is to be hoped that what he has said will react in favor of more study of this, the most ancient of all religions.

"There is a religious meaning," says Crawley, "inherent in the primitive conception and practice of all relations, which is always ready to become actualized; and the same is true of all individual processes of sense, emotion and intellection and, in especial, of those functional processes that are most easily seen in their working and results.

"Not only the 'master knot of human fate' but all human actions and relations, all individual and social phenomena, have for primitive man, always potentially and often actually, a full religious content. So it is with

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that subdivision of human nature and human life caused by sex; all actions and relations, all individual and social phenomena conditioned by sex, are likewise filled with a religious meaning. Sexual relations and sexual processes, as all human relations and human processes, are religious to the primitive mind."

The egoist of modern times has failed to take into his scheme of things anything that would in any way reflect the opinions of primitive culture. He has arrogated to himself the right to formulate dogmatic and bigoted creeds and fails entirely to consider the psychology of the primitive mind in its relation to the psychology of the cultured mind of today. Because primitive man revered the generative function, he declares such a practice obscene, and condemns it as being a remnant from a period when all men were degenerate, in the sense that they permitted "lewd" and "licentious" practices which, if viewed by a mind free from the entanglements of hypocrisy and prurience of today, would be declared pure, and be said to possess a religious element not to be found among the theologic systems of modern religious institutions.

"As to 'survivals' of primitive speculation and custom into civilized periods," says Crawley, in the *Mystic Rose*, "the term is misused when it is implied that these are dead forms, surviving like fossil remains or rudimentary organs. The fact is that human nature remains potentially primitive, and it is not easy even for those

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most favored by descent to rise above these primitive ideas, precisely because these ideas 'spring eternally' from permanent functional causes. Every one would still be primitive were it not for education, and the importance of education in the evolution of the soul can hardly be overestimated."

In bringing essay work to a close, may I express the hope that my readers have gained a greater and more wholesome respect for those elements which called them into existence? No man or woman who does not feel a reverence for his or her organs of reproduction can ever hope to climb to "heights unattainable," except they pay homage before the shrine of nature; until they are willing to keep fit and clean that likeness of the Divine Energy whose deifying forces keep up the constant urge of sex hunger.

It is this urge, clearly manifested, upon which man is dependent to carry civilization forward towards that visionary city, wherein shall be realized the highest elements of civilization.

"He who breaks the laws of right behaviour," says Buddha, "invites detraction and is one no virtuous man can love.

"His heart is ever filled with (ever cherishes) boding fear, his evil name pursues him as a shadow. Having neither profit nor advantages in his world, how can he in the next world reap content?

"Therefore the wise man ought to practice pure be-

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havior; passing through the wilderness of birth and death, pure conduct is to him a virtuous guide.

"Those who found themselves on right behaviour cut off the source of pain and grief; but they who by transgression destroy this mind, may mourn the loss of every virtuous principle.

"Now then, keep your recollection straight.

"Let wisdom keep your mind in subjection."

Tagore, in *Gitanjali*, voices in true oriental fashion a respect for the reciprocal forces of nature that should be felt by the Occidental:

"Thou hast made me endless, such is thy pleasure.

"This frail vessel thou emptiest again and again, and fillest it ever with fresh life.

"This little flute of a reed thou hast carried over hills and dales, and hast breathed through it melodies eternally new.

"At the immortal touch of thy hands my little heart loses its limits in joy and gives birth to utterance ineffable.

"Thy infinite gifts come to use only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill."

SEX, THE FOUNDATION OF THE
GOD IDEA

BY

ELIZA BURT GAMBLE

SEX, THE FOUNDATION OF THE GOD IDEA†

IN THE STUDY of primitive religion, the analogy existing between the growth of the god-idea and the development of the human race, and especially of the two sex-principles, is everywhere clearly apparent.

"Religion is to be found alone with its justification and explanation in the relations of the sexes. There and therein only."

As the conception of a deity originated in sex, or in the creative agencies female and male which animate Nature, we may reasonably expect to find, in the history of the development of the two sex-principles and in the notions entertained concerning them throughout the ages, a tolerably correct account of the growth of the god-idea. We shall perceive that during an earlier age of human existence, not only were the reproductive powers throughout Nature, and especially in human beings and in animals, venerated as the Creator, but we shall find also that the prevailing ideas relative to the importance of either sex in the office of reproduction decided the sex of this universal creative force. We shall observe also that the ideas of a god have always

†From "The God Idea of the Ancients or Sex in Religion," Putnam, 1897. Courtesy of G. P. Putnam's Sons, New York.¹

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corresponded with the current opinions regarding the importance of either sex in human society. In other words, so long as female power and influence were in the ascendancy, the creative force was regarded as embodying the principles of the female nature; later, however, when woman's power waned, and the supremacy of man was gained, the god-idea began gradually to assume the male characters and attributes.

Throughout scientific research the fact has been observed that, for ages after life appeared on the earth, the male had no separate existence; that the two sex-principles, the sperm and the germ, were contained within one and the same individual. Through the processes of differentiation, however, these elements became detached, and with the separation of the male from the female, the reproductive functions were henceforth confided to two separate individuals.

As originally, throughout Nature, the female was the visible organic unit within whom was contained the exclusive creative power, and as throughout the earlier ages of life on the earth she comprehended the male it is not perhaps singular that, even after the appearance of mankind on the earth, the greater importance of the mother element in human society should have been recognized; nor, as power to bring forth coupled with perceptive wisdom originally constituted the Creator, that the god-idea should have been female instead of male.

From the facts to be observed in relation to this sub-

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ject, it is altogether probable that for ages the generating principle throughout Nature was venerated as female; but with that increase of knowledge which was the result of observation and experience, juster or more correct ideas came to prevail, and subsequently the great fructifying energy throughout the universe came to be regarded as a dual invisible force—female and male. This force, or agency, constituted the one god, which, as woman's functions in those ages were accounted of more importance than those of man, was oftener worshipped under the form of a female figure.

Neith, Minerva, Athene and Cybele, the most important deities of their respective countries, were adored as perceptive Wisdom, or Light, while Ceres and others represented Fertility. With the incoming of male dominion and supremacy, however, we observe the desire to annul the importance of the female and to enthroned one all-powerful male god, whose chief attributes were power and might.

Notwithstanding the efforts which during the historic period have been put forward to magnify the importance of the male both in human affairs and in the god-idea, still, no one, I think, can study the mythologies and traditions of the nations of antiquity without being impressed with the prominence given to the female element, and the deeper the study the stronger will this impression grow.

During a certain stage of human development, reli-

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gion was but a recognition of and a reliance upon the vivifying or fructifying forces throughout Nature, and in the earlier ages of man's career, worship consisted for the most part in the celebration of festivals at stated seasons of the year, notably during seed-time and harvest, to commemorate the benefits derived from the grain-field and vineyard.

Doubtless the first deified object was Gaia, the Earth. As within the bosom of the earth was supposed to reside the fructifying, life-giving power, and as from it were received all the bounties of life, it was female. It was the Universal Mother, and to her as to no other divinity worshipped by mankind was offered a spontaneity of devotion and a willing acknowledgement of dependence. Thus far in the history of mankind no temples dedicated to an undefined and undefinable God had been raised. The children of Mother Earth met in the open air, without the precincts of any man-made shrine, and under the aerial canopy of heaven acknowledged the bounties of the great Deity and their dependence upon her gifts. She was a beneficent and allwise God, a tender and loving parent — a mother, who demanded no bleeding sacrifice to reconcile her to her children. The ceremonies observed at these festive seasons consisted for the most part in merry-making and in general thanksgiving, in which the gratitude of the worshippers found expression in song and dance, and in invocations to their Deity for a return or continuance of her gifts.

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Subsequently, through the awe and reverence inspired by the mysteries involved in birth and life, the adoration of the creative principles in vegetable existence became supplemented by the worship of the creative functions in human beings and in animals. The earth, including the power inherent in it by which the continuity of existence is maintained, and by which new forms are continuously called into life, embodied the idea of God; and, as this inner force was regarded as inherent in matter, or as a manifestation of it, in process of time, earth and the heavens, body and spirit came to be worshipped under the form of a mother and her child, this figure being the highest expression of a Creator which the human mind was able to conceive. Not only did this emblem represent fertility, or the fecundating energies of Nature, but with the power to create were combined or corelated all the mental qualities and attributes of the two sexes. In fact the whole universe was contained in the Mother idea, the child, which was sometimes female, sometimes male, being a scion or offshoot from the eternal or universal unit.

Underlying all ancient mythologies may be observed the idea that the earth, from which all things proceed, is female. Even in the mythology of the Finns, Lapps and Esths, Mother Earth is the divinity adored. Tylor calls attention to the same idea in the mythology of England: ". . . from the days when the Anglo-Saxon cried upon the Earth 'Hal wes thu folde fira modor' (Hail, thou

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Earth, men's mother) to the time when mediæval Englishmen, made a riddle of her, asking 'Who is Adam's mother?' and poetry continued what mythology was letting fall, when Milton's Archangel promised Adam a life to last

. . . till like ripe fruits thou drop
Into thy Mother's lap.²

In the old religion the sky was the husband of the earth and the earth was mother of all the gods³. In the traditions of past ages the fact is clearly perceived that there was a time when the mother was not only the one recognized parent on earth, but when the female principle was worshipped as the more important creative force throughout Nature.

Doubtless the worship of the female energy prevailed under the matriarchal system and was practiced at a time when women were the recognized heads of families and when they were regarded as the more important factors in human society. The fact has been shown in a previous work that after women began to leave their homes at marriage, and after property, especially land, had fallen under the supervision and control of men, the latter, as they manipulated all the necessaries of life and the means of supplying them, began to regard themselves as superior beings, and later, to claim that as a factor in reproduction, or creation, the male was the more important. With this change the ideas of a Deity

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also began to undergo a modification. The dual principle necessary to creation, and which had hitherto been worshipped as in indivisible unity, began gradually to separate into its individual elements, the male representing spirit, the moving or forming force in the generative processes, the female being matter — the instrument through which spirit works. Spirit which is eternal had produced matter which is destructible. The fact will be observed that this doctrine prevails to a greater or less extent in the theologies of the present time.

A little observation and reflection will show us that during this change in the ideas relative to a creative principle, or God, descent and the rights of succession which had hitherto been reckoned through the mother were changed from the female to the male line, the father having in the meantime become the only recognized parent. In the *Eumenides* of Aeschylus, the plea of Orestes in extenuation of his crime is that he is not of kin to his mother. Euripides also puts into the mouth of Apollo the same physiological notion, that she who bears the child is only its nurse. The Hindoo Code of Menu, which, however, since its earliest conception, has undergone numberless mutilations to suit the purposes of the priests, declares that "the mother is but the field which brings forth the plant according to whatsoever seed is sown."

Although, through the accumulation of property in

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masses and the capture of women for wives, men had succeeded in gaining the ascendancy, and although the doctrine had been propounded that the father is the only parent, thereby reversing the established manner of reckoning descent, still, as we shall hereafter observe, thousands of years were required to eliminate the female element from the god-idea.

We must not lose sight of the fact that human society was first organized and held together by means of the *gens*, at the head of which was a woman. The several members of this organization were but parts of one body cemented together by the pure principle of maternity, the chief duty of these members being to defend and protect each other, if need be, with their life-blood. The fact has been observed, in an earlier work, that only through the *gens* was the organization of society possible. Without it mankind could have accomplished nothing toward its own advancement.

Thus, throughout the earlier ages of human existence, at a time when mankind lived nearer to Nature and before individual wealth and the stimulation of evil passions had engendered superstition, selfishness and distrust, the maternal element constituted not only the binding and preserving principle in human society, but, together with the power to bring forth, constituted also the god-idea, which idea, as has already been observed, at a certain stage in the history of the race was portrayed by a female figure with a child in her arms.

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From all sources of information at hand are to be derived evidences of the fact that the earliest religion of which we have any account was pure Nature worship, that whatever at any given time might have been the object adored, whether it were the earth, a tree, water or the sun, it was simply as an emblem of the great energizing agency in Nature. The moving or forming force in the universe constituted the god-idea. The figure of a mother with her child signified not only the power to bring forth, but Perceptive Wisdom, or Light, as well.

As through a study of Comparative Ethnology, or through an investigation into the customs, traditions and myths of extant races in the various stages of development, have been discovered the beginnings of the religious idea and the mental qualities which among primitive races prompted worship, so, also, through extinct tongues and the symbolism used in religious rites and ceremonies, many of the processes have been unearthed whereby the original and beautiful conceptions of the Deity, and the worship inspired by the operations of Nature, and especially the creative functions in human beings, gradually became obscured by the grossest ideas and the vilest practices. The symbols which appear in connection with early religious rites and ceremonies, and under which are veiled the conceptions of a still earlier and purer age, when compared with subsequently developed notions relative to the same objects, indicate plainly the change which has been wrought in

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the original ideas relative to the creative functions, and furnish an index to the direction which human development, or growth, has taken.

As the human race constructs its own gods, and as from the conceptions involved in the deities worshipped at any given time in the history of mankind we are able to form a correct estimate of the character, temperament and aspirations of the worshippers, so the history of the gods of the race, as revealed to us through the means of symbols, monumental records and the investigation of extinct tongues, proves that from a stage of Nature worship and a pure and rational conception of the creative forces in the universe, men, in course of time, degenerated into mere devotees of sensual pleasure. With the corruption of human nature and the decline of mental power which followed the supremacy of the animal instincts, the earlier abstract idea of God was gradually lost sight of, and man himself in the form of a potentate or ruler, together with the various emblems of virility came to be worshipped as the Creator. From adorers of an abstract creative principle, men have lapsed into worshippers of the symbols under which this principle has been veiled.

Although at certain stages in the history of the human race, the evils which were lamented and bewailed as a result of the supremacy of the ruder elements in mankind, had befallen the race, they could not be sup-

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pressed. Man had become a lost and ruined creature. The golden age had passed away.

SUN-WORSHIP — FEMALE AND MALE ENERGIES IN THE SUN

"When we inquire into the worship of nations in the earliest periods to which we have access by writing or tradition, we find that the adoration of one God, without temples or images, universally prevailed."⁴

Underlying all the ancient religions of which we have any account, may be observed the great energizing force throughout Nature recognized and reverenced as the Deity. This force embraces not only the creative energies in human beings, in animals and in plants, but in the earlier ages of human history it included also Wisdom, or Law—that "power by which all things are discriminated or defined and held in their proper places." The most renowned writers who have dealt with this subject agree in the conclusion that, during thousands of years among all the nations of the earth, only one God was worshipped. This God was Light and Life, both of which proceeded from the Sun, or more properly speaking were symbolized by the sun.

In Egyptian hymns the Creator is invoked as the being who "dwells concealed in the sun"; and Greek writers speak of this luminary as the "generator and nourisher of all things, the ruler of the world." It is thought, however, that neither of these nations worshipped the corpo-

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real sun. It was the "centre or body from which the pervading spirit, the original producer of order, fertility, and organization, continued to emanate to preserve the mighty structure which it had formed."

It is evident that at an early age, both in Egypt and in India, spiritualized conceptions of sun-worship had already been formed. We have seen that Netpe, the Goddess of Light, or Heavenly Wisdom, conferred spiritual life on all who would accept it. The Great Mother of the Gods in India was not only the source whence all blessings flow, but she was the Beginning and the End of all things.

Of "Aditi, the boundless, the yonder, the beyond all and everything," Max Müller says that in later times she "may have become identified with the sky, also with the earth, but originally she was far beyond the sky and the earth."⁵ The same writer quotes the following, also from a hymn of the Rig-Veda:

"O Mitra and Varuna, you mount your chariot which, at the dawning of the dawn is golden-colored and has iron poles at the setting of the sun; from thence you see Aditi and Diti—that is, what is yonder and what is here, what is infinite and what is finite, what is mortal and what is immortal."⁶

Aditi is the Great She That Is, the Everlasting. Müller refers to the fact that another Hindoo poet "speaks of the dawn as the face of Aditi; thus indicating that Aditi is here not the dawn itself, but something beyond

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the dawn." This Goddess, who is designated as the "Oldest", is implored "not only to drive away darkness and enemies that lurk in the dark, but likewise to deliver man from any sin which he may have committed." "May Aditi by day protect our cattle, may she, who never deceives, protect us from evil."

In the Egyptian as in the Indian and Hebrew religions, the two generating principles throughout Nature represent the Infinite, the Holy of Holies, the Elohim or Aleim—The Ieue. Within the records of the earliest religions of Ethiopia or Arabia, Chaldea, Assyria, and Babylonia, is revealed the same monad principle in the Deity. This monad conception, or dual unity, this God of Light and Life, or of Wisdom and generative force, is the same source whence all mythologies have sprung, and, as has been stated, among all peoples the fact is observed that the religious idea has followed substantially the same course of development, or growth. Within the sacred writings of the Hindoos there is but one Almighty Power, usually denominated as Brahm or Brahme—Om or Aum. This word in India was regarded with the same degree of veneration as was the sacred Ieue of the Jews. In later ages, the fact is being proved that this God, into whom all the deities worshipped at a certain period in human history resolve themselves, is the sun, or if not the actual corporeal sun, then the supreme agency within it which was acknowledged as the great creative or life-force—that dual prin-

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ciple which by the early races was recognized as Elohim, Om, Ormuzd, etc., and from which the productive power in human beings, in plants, and in animals was thought to emanate.

Prior to the development of either tree or phallic worship, the sun as an emblem of the Deity had doubtless become the principal object of veneration. Ages would probably elapse before primitive man would observe that all life is dependent on the warmth of the sun's rays, or before from experience he would perceive the fact that to its agency as well as to that of the earth he was indebted both for food and the power of motion. However, as soon as this knowledge had been gained, the great orb of day would assume the most prominent place among the objects of his regard and adoration. That much has been the case, that the sun, either as the actual Creator, or as an emblem of the great energizing force in Nature, has been worshipped by every nation of the globe, there is no lack of evidence to prove; neither do we lack proof to establish the fact that, since the adoption of the sun as a divine object, or perhaps I should say as the emblem of Wisdom and creative power, it has never been wholly eliminated from the god-idea of mankind.

Bryant produces numberless etymological proofs to establish the fact that all the early names of the Deity were derived or compounded from some word which originally meant the sun.

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Max Müller says that Surya was the sun as shining in the sky. Savitri was the sun as bringing light and life. Vishnu was the sun as striding with three steps across the sky, etc.

Inman, whose etymological researches have given him considerable prominence as a Sanskrit and Hebrew scholar, says that Ra, Ilos, Helos, Bil, Baal, Al, Allah, and Elohim were names given to the sun as representative of the Creator.

We are assured by Godfrey Higgins that the Brahme is the sun, the same as Surya. Brahma sprang from the navel of Brahme. Faber in his Pagan Idolatry says that all the gods of the ancients "melt insensibly into one, they are all equally the sun." The word Apollo signifies the author or generator of Light. In the Rig Veda, Surya, the sun, is called Aditya. "Truly, Surya, thou art great; truly, Aditya, thou art great."

Seldon observes that whether the gods be called Osiris, or Omphis, or Nilus, or by any other name, they all center in the sun.

According to Diodorus Siculus, it was the belief of the ancients that Dionysos, Osiris, Serapis, Pan, Jupiter and Pluto were all one. They were; that is, they were the sun.

Max Müller says that a very low race in India named the Santhals, call the sun Chandro, which means "bright." These people declared to the missionaries who settled among them, that Chandro had created the

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world; and when told that it would be absurd to say that the sun had created the world, they replied, "We do not mean the visible Chandro, but an invisible one."

Not only did Dionysos, and all the rest of the gods who in later ages came to be regarded as men, represent the sun, but after the separation of the male and female elements in the originally indivisible God, Maut or Minerva, Demeter, Ceres, Isis, Juno and other less important in the pagan world were also the sun, or, in other words, they represented the female power throughout the universe which was supposed to reside in the sun.

In most groups of Babylonian and Assyrian divine emblems, there occur two distinct representations of the sun, "one being figured with four rays or divisions within the orb, and the other with eight." According to George Ralinson, these figures represent a distinction between the male and female powers residing within the sun, the quartered disk signifying the male energy and the eight-rayed orb appearing as the emblem of the female.⁷

During an earlier age of human history, prior to the dissensions which arose over the relative importance of the sexes in reproduction, and at a time when a mother and her child represented the Deity, the sun was worshipped as the female Jove. Everything in the universe was a part of this great God. At that time there had been no division in the god-idea. Dionysos formerly

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represented this God, as did also Om, Jove, Mithras and others. Jove was the "Great Virgin" whence everything proceeds.

*Jove first exists, whose thunders roll above,
Jove last, Jove midmost, all proceeds from Jove;
Female is Jove, immortal Jove is male;
Jove the broad earth, the heavens irradiate, pale.
Jove is the boundless Spirit, Jove the Fire,
That warms the world with feeling and desire.*

In a former work the fact has been mentioned that the first clue obtained by Herr Bachofen, author of *Das Mutterrecht*, to a former condition of society under which gynaecocracy, or the social and political pre-eminence of women, prevailed, lay in the importance attached to the female principle in the Deity by all ancient mythologies.

According to the testimony of various writers, Om, although comprehending both elements of the Deity was nevertheless female in signification. Sir William Jones observes that Om means oracle — matrix or womb.⁸ Upon this subject, Godfrey Higgins, quoting from Drummond, remarks:

"The word Om, or Am in the Hebrew not only signifies might, strength, power, firmness, solidity, truth, but it means also Mother, as in Genesis ii, 24, and Love, when the Latin *amo*, mamma. If the word be taken to

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mean strength, then Amon will mean (the first syllable being *in regimine*) the temple of the strength of the generative or creative power, or the temple of the mighty procreative power. If the word *Am* means Mother, then a still more recondite idea will be implied, viz., the mother generative power, or the maternal generative power; perhaps the *Urania* of Persia or the *Venus Aphrodite* of Crete and Greece or the *Jupiter Genetrix* of the masculine and feminine gender, or the *Brahme Mai* of India, or the *Alma Venus* of *Lucretius*. And the City of *Om* or *Heliopolis* will be the City of the sun, or City of the procreative powers of nature of which the sun was always an emblem."

According to Prof. W. R. Smith, *Om* means uniting or binding, a fact which is explained by the early significance of the mother element in early society. The name of the great Deity, *Om* or *Aum*, scarcely passes the lips of its worshippers, and when it is pronounced is always reverently whispered. Regarding the mystic word *Om*, we are told that it is the name given to *Delphi*, and that "Delphi has the meaning of the female organs of generation called in India the *Os Minxoe*."

Although the great God of India was female and male, yet we are assured by *Forlong* that the female energy *Maya*, Queen of Heaven, even at the present time is more heard of than the male principle.

According to *Bryant*, the worship of *Ham* is the most ancient, as well as the most universal of any in the world.

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This writer remarks that Ham, instead of representing an individual, is but a Greek corruption of Om or Aum, the great androgynous God of India, a God which is identical in significance with Aleim, Vesta, and all the other representatives of the early dual, universal power. "In the old language God was called Al, Ale, Alue and Aleim, more frequently Aleim than any other name." According to the testimony of Higgins, Aleim denotes the female plural. The heathen divinities, Ashtaroth and Beelzebub, were both called Aleim, Ashtaroth being simply Astarte adorned with the horns of a ram. Ishtar not unfrequently appears with the horns of a cow. We are informed by Inman that whenever a goddess is observed with horns, emblems which by the way always indicate masculine power, it is to denote the fact that she is androgynous, or that within her is embodied the complete Deity—the dual reproductive energy throughout Nature. The "figure becomes the emblem of divinity and power."⁹

Mithras, The Savior, the great Persian Deity, worshipped as the "Preserver", was both female and male. Among the representations of this divinity which appear in the Townley collection in the British Museum is one in which it is figured in its female character, in the act of killing the bull. The Divinity Baal was both female and male. The God of the Jews in an early stage of their career was called Baal. The oriental Ormuzd was also dual or androgynous.

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Orpheus teaches that the divine nature is both female and male. According to Proclus, Jupiter was an immortal maid, "The Queen of Heaven and Mother of the Gods." All things were contained within the womb of Jupiter. This Virgin within whom was embodied the male principle, "gave light and life to Eve." She was the life-giving, energizing power in Nature and was identical with Aleim, Om, Astarte and others. The Goddess Esta, or Vesta, or Hestia, whom Plato calls the "soul of the body of the universe" is believed by Beverly and others to be the Self-Existent, the Great "She that Is" of the Hindoos, whose significance is identical with the Cushite or Phoenician Deity, Aleim.

According to Marco Polo, the Chinese had but one supreme God of whom they had no image, and to whom they prayed for only two things—"a sound mind in a sound body." They had, however, a lesser god, probably the same as the "Lord" (masculine) of the Jews, to whom they petitioned for rain, fair weather and all the minor accessories of existence. Upon the walls of the houses of the Chinese is a tablet to which they pay their devotion. On this tablet is the name of the "high, celestial and supreme God." The principal word which this tablet contains is "Tien." Of this Chinese Deity Barlow says, "The Chinese recognize in Tienhow the Queen of Heaven nursing her infant son." Connected with this figure is a lotus bud, symbol of the new birth.

Originally in Chaldea and in Egypt, only one supreme

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God was worshipped. This Deity was figured by a mother and her child, as was the great Chinese god. It comprehended the universe and all the attributes of the Deity. It was worshipped thousands of years prior to the birth of Mary, the Mother of Christ, and representations of it are still extant, not only in oriental lands, but in many countries of Europe. Within the oldest temples of Egypt are still to be observed sacred apartments which contain the "Holy of Holies" and to which, in past ages, none might gain access but priests and priestesses of the highest order. Within these apartments are pictured the mysteries of birth, together with the symbols of generation, emblems of procreation.

On the banks of the River Nile are observed the ruins of the temple of Philae, which structure, it is said, represents the most ancient style of architecture. Within these ruins is to be seen an inner chamber in which are depicted the birth scenes of the child god Horus; indeed, everywhere among the monuments and ruins of Egypt, is plainly visible the fact that the creative power and functions in human beings, in animals and in vegetable life, together with Wisdom, once constituted the god-idea.

Between the ruins of the palace of Amunoph III. and the Nile are two colossal statues, each hewn from a single block of stone. These figures, although in a sitting posture, are sixty feet high. It is thought that they once formed the entrance to an avenue of similar figures

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leading up to the palace. It has been supposed that the most northern statue represents Ammon, and that its companion piece is his Mother. It is now believed by many writers, however, that these figures do not represent two persons at all, but that in a remote age of the world's history, they were worshipped as the two great principles, female and male, which animate Nature. The fact has been observed that Am or Om was originally a female Deity, within whom was contained the male principle; when, however, through the changes wrought in the relative positions of the sexes, the male element in the Divinity adored came to be represented as a man instead of as a child, he was Amm-on. He was the sun; yet, notwithstanding the fact that he had drawn to himself the powers of the sun, he was still himself, only a production of, or emanation from, the female deity, Om, Mother of the Gods and Queen of Heaven. She it was who had created or brought forth the sun.

There is a tradition which asserts that every morning a melodious sound is emitted from the first named of these two colossal figures * as he salutes his rosy-fingered Mother whom he acknowledges as the source of all Light and Wisdom. The bodies are described as being "without motion, the faces without expression, the eyes looking straight forward; yet a certain grand simplicity occasions them to be universally admired."

The Goddess Disa or Isa of the North, as delineated

* EDITOR'S NOTE: The famed "Vocal Memnon."

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on the sacred drums of the Laplanders, was accompanied by a child similar to the Horus of the Egyptians.¹⁰ It is observed also that the ancient Muscovites worshipped a sacred group composed of a mother and her children, probably a representation of the Egyptian Isis and her offspring, or at least of the once universal idea of the Deity.

The following is from Payne Knight: "A female Pantheistic figure in silver, with the borders of the drapery plated with gold, and the whole finished in a manner surpassing almost anything extant, was among the things found at Macon on the Saone, in the year 1764, and published by Caylus. It represents Cybele, the universal mother, with the mural crown on her head and the wings of persuasion growing from her shoulders, mixing the productive elements of heat and moisture by making a libation upon the flames of an altar. On each side of her head is one of the Discouri, signifying the alternate influence of the diurnal and nocturnal sun; and, upon a crescent supported by the tips of her wings, are the seven planets, each signified by a bust of its presiding deity resting upon a globe, and placed in the order of the days of the week named after them. In her left hand she holds two cornucopiae, to signify the result of her operation on the two hemispheres of the Earth; and upon them are the busts of Apollo and Diana, the presiding deities of these hemispheres, with a golden disk, intersected by two transverse lines, such as is ob-

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served on other pieces of ancient art, and such as the barbarians of the North employed to represent the solar year, divided into four parts, at the back of each."¹¹

It was doubtless at a time when woman constituted the head of the *gens*, and when the feminine element in the sun, in human beings, and in Nature generally was regarded as the more important, that Latona and her son Apollo were worshipped together. Laton, Apollo and Diana constituted the triune God. The last two were the female and male energies, the former being the source whence they sprang. As soon as one is divested of the popular but erroneous opinion that the gods of the early Egyptians and Greeks were deified heroes of former ages, he is prepared to perceive the fact that, although to the uninitiated these gods appear numberless, in reality they all represent the same idea, namely, the dual, moving force in Nature, together with Light or Wisdom.

We have seen that when among the nations of antiquity civilization had reached its height, the god-idea was represented by the figure of a woman with her child; subsequently, however, as these nations began to decline, the creative energy comprehended simply physical life, or the power to reproduce, and was represented by various emblems which will be noticed farther on in this work. In still later ages, after male reproductive power had become God, and when, through superstition and sensuality, the masses of the people had descended to

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the rank of slaves, monarchs, representing themselves to their ignorant subjects as the source of all blessings, even of life itself, appropriated the titles of the sun and claimed for themselves the adoration which had formerly belonged to it. From this fact has doubtless arisen the opinion so tenaciously upheld in recent times, that the gods of the ancients were only deified heroes of former times.

If, during the earlier ages of human existence, all the gods resolved themselves into the sun, and if Life and Light, or Wisdom and the power to reproduce and sustain life, constituted the Deity, then of course God or the sun would be female or male, or both, according to the prevailing belief in the comparative creative and sustaining forces of the sexes.

From what appears in the foregoing pages the fact has doubtless been perceived that the worship of a Virgin and Child does not, as is usually supposed, belong exclusively to the Romish Christian Church, but on the contrary, that it constitutes the most remote idea of a Creator extant. As has been hinted, there is little doubt that the earliest worship of the woman and child was much simpler than was that which came to prevail in later ages, at a time when every religious conception was closely veiled beneath a mixture of astrology and mythology. After the planets came to be regarded as active agencies in reproduction and powerful in directing all mundane affairs, the Virgin of the Sphere, while she rep-

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resented Nature, was also the constellation which appeared above the horizon at the winter solstice at the time when the sun had reached its lowest point and had begun to return. At this time, the 25th of December, and just as the days began to lengthen, this Virgin gave birth to the Sun-God. It is said that he issued forth from her side, hence the legend that Gotama Buddha was produced from the side of Maya, and also the story believed by the Gnostics and other Christian sects that Jesus was taken from the side of Mary.¹²

Within the churches and in the streets of many cities in Germany are to be observed figures of this traditional Virgin. She is standing, one foot upon a crescent and the other on a serpent's head, in the mouth of which is the sprig of an apple tree on which is an apple. The tail of the serpent is wound about a globe which is partially enveloped in clouds. On one arm of the Virgin is the Child, and in the hand of the other arm she carries the sacred lotus. Her head is encircled with a halo of light similar to the rays of the sun.

One is frequently disposed to query: Do the initiated in the Romish Church regard these images as legitimate representations of Mary, the wife of Joseph and Mother of Christ, or are they aware of their true significance? Certainly, the various accessories attached to this figure betray its ancient origin and reveal its identity with the Egyptian, Chaldean and Phœnician Virgin of the Sphere.

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The fact has already been observed that in the original representation of the "Temptation" in the cave temple of India, it is not the woman but the man who is the tempter, and a singular peculiarity observed in connection with this ancient female Deity is that it is she and not her seed who is trampling on the serpent, thus proving that originally woman and not man was worshipped as the Saviour. Another significant feature noticed in connection with this subject is that the oldest figures which represent this Goddess are black, thus proving that she must have belonged to a dark-skinned race.

This image, although black, or dark-skinned, had long hair, and hence was not a negress. The most ancient statue of Ceres was black, and Pausanias says that at a place called Melangea in Arcadia there was a black Venus. In the Netherlands only a few years ago, was a church dedicated to a black goddess. The Virgin of the Sphere who treads on the head of the serpent represents universal womanhood. She is the virgin of the first book of Genesis and mother of all the Earth. She represents not only creative power but Perceptive Wisdom. Although this Goddess is usually seen with the lotus in her hand, she sometimes carries ripe corn or wheat.

The mother of Gotama Buddha was called Mai or Maya, after the month in which the Earth is arrayed in her most beautiful attire. Maya is the parent of universal Nature. According to Davis, the mother of Mercury "is the universal genius of Nature which discrimi-

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nates all things according to their various kinds or species," the same as was Muth of Egypt. Mai is said to mean "One who begins to illuminate." She was in fact the mother of the sun whence everything proceeds. She was matter, within which was concealed spirit.

In the representations of Montfaucon appears the Goddess Isis sitting on the lotus. Her head, upon which is a globe, is surrounded by a radiant circle which evidently represents the sun. On the reverse side is Ieu, "which is the usual way in which the ecclesiastical authors reading the Hebrew word Jehovah." Referring to this from Montfaucon, Godfrey Higgins observes: "Here, Isis, whose veil no mortal shall ever draw aside, the celestial Virgin of the Sphere, is seated on the self-generating sacred lotus and is called Ieu, or Jove."¹³ She has also the mystic number 608 which stands for the Deity. Her breasts show plainly that it is a female representation although connected with the figure appears the male emblem to indicate that within her are contained both elements, or that the universe is embodied within the female.

Higgins thinks there is no subject on which more mistakes have been made than on that of the Goddess Isis, both by ancients and moderns. He calls attention to the inconsistency of calling her the moon when in many countries the moon is masculine. He is quite positive that if Isis is the moon, Ceres, Proserpine, Venus and all the other female gods were the same, which in view of

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the facts everywhere at hand cannot be true. It is true, however, that "the planet called the moon was dedicated to her in judicial astrology, the same as a planet was dedicated to Venus or Mars. But Venus and Mars were not these planets themselves, though these planets were sacred to them."¹⁴ Higgins then calls attention to her temple at Sais in Egypt, and to the inscription which declares that "she comprehends all that is and was and is to be" and that she is "parent of the sun", and he justly concludes that Isis cannot be the moon.

Apuleius makes Isis say: "I am the parent of all things, the sovereign of the elements, the primary progeny of time, the most exalted of the deities, the first of the heavenly gods and goddesses, whose single deity the whole world venerates in many forms, with various rites and various names. The Egyptians worship me with proper ceremonies and call me by my true name, Queen Isis."

Isis, we are told, is called Myrionymus, or goddess with 10,000 names. She is the Persian Mithras, who is the same as Buddha, Minerva, Venus and all the rest.

Faber admits that the female principle was formerly regarded as the Soul of the World. He says: "Isis was the name as Neith or Minerva, hence the inscription at Sais was likewise applied to that goddess. Athenagoras informs us that Neith, or the Athene of the Greeks, was supposed to be Wisdom passing and diffusing itself through all things. Hence it is manifest that she was

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thought to be the Soul of the World; for such is precisely the character sustained by that mythological personage.”¹⁵

The same writer says further: “Ovid gives a similar character to Venus. He represents her as moderating the whole world; as giving laws to Heaven, Earth and Ocean, as the common parent both of gods and men, and as the productive cause both of corn and trees. She is celebrated in the same manner by Lucretius, who ascribes to her that identical attribute of universality which the Hindoos give to their Goddess Is or Devi.”¹⁶

It seems to be the general belief of all writers whose object is to disclose rather than conceal the ancient mysteries, that until a comparatively recent time the moon was never worshipped as Isis. Until the origin and meaning of the ancient religion had been forgotten and the ideas underlying the worship of Nature had been lost, the moon was never regarded as representing the female principle.

When man began to regard himself as the only important factor in procreation, and when the sun became masculine and heat or passion constituted the god-idea, the moon was called Isis. The moon represented the absence of heat; it therefore contained little of the recognized god-element. It was perhaps, under the circumstances, a fitting emblem for woman.

In the sacred writings of the Hindus, there is an account of the moon, Soma, having been changed into a

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female called Chandra, "the white or silvery one."

Speaking of the moon, Kalisch says: "The whole ritual of the Phœnician Goddess Astarte, with whom that Queen of Heaven is identical, and who was the goddess of fertility, seems to have been transferred to her."¹⁷

To such an extent, in the earlier ages of the world, had the female been regarded as the Creator, that in many countries where her worship subsequently became identified with that of the moon, Luna was adored as the producer of the sun. According to the Babylonian creation tablets, the moon was the most important heavenly body. In later ages, the gender of the sun and the moon seems to be exceedingly variable. The Achts of Vancouver's Island worship sun and moon — the sun as female, the moon as male.¹⁸ In some of the countries of Africa the moon is adored as female and sun-worship is unknown. Among various peoples, the sun and the moon are regarded as husband and wife, and among others as brother and sister. In some countries, both are female. I can find no issuance in which both are male. Hindus and Aztecs, alike, at one time, said that Luna was male and often that the sun was female.

The fact that among the Persians the moon as well as the sun was at a certain period regarded as a source of procreative energy and as influencing the generative processes, is shown by various passages in the Avestas. In the Khordah Avesta, praise is offered to "the Moon

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which contains the seed of cattle, to the only begotten Bull, to the Bull of many kinds."

Perhaps the most widely diffused and universally adored representation of the ancient female Deity in Egypt was the Virgin Neit or Neith, the Athene of the Greeks and the Minerva of the Romans. Her name signifies "I came from myself." This Deity represents not only creative power, but abstract intelligence, Wisdom or Light. Her temple at Sais was the largest in Egypt. It was open at the top and bore the following inscription: "I am all that was and is and is to be; no mortal has lifted up my veil, and the fruit which I brought forth was the sun." She was called also Muth, the universal Mother. Kings were especially honored in the title "Son of Neith."

To express the idea that the female energy in the Deity comprehended not alone the power to bring forth, but that it involved all the natural powers, attributes and possibilities of human nature, that energy was portrayed by a pure Virgin who was also a mother. According to Herodotus, the worship of Minerva was indigenous in Lybia, whence it travelled to Egypt and was carried from thence to Greece. Among the remnants of Egyptian mythology, the figure of a mother and child is everywhere observed. It is thought by various writers that the worship of the black virgin and child found its way to Italy from Egypt.

The change noted in the growth of the religious idea

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by which the male principle assumes the more important position in the Deity may, by a close investigation of the facts at hand, be easily traced, and, as has been indicated, this change will be found to correspond with that which in an earlier age of the world took place in the relative positions of the sexes. In all the earliest representations of the Deity, the fact is observed that within the mother element is contained the divinity adored, while the male appears as a child, dependent on the ministrations of the female for existence and support. Gradually, however, as the importance of man begins to be recognized in human affairs, we find that the male energy in the Deity, instead of appearing as a child in the arms of its mother, is represented as a man, and that he is of equal importance with the woman, although still a necessary factor in the god-idea, being concealed or absorbed within the male. It is no longer woman who is to bruise the serpent's head, but the seed of the woman, or the son. He is Bacchus in Greece, Adonis in Syria, Christna in India. He is indeed the new sun which is born on the 25th of December, or at the time when the solar orb has reached its lowest position and begins to ascend. It is not perhaps necessary to add that he is also the Christ of Bethlehem, the son of the Virgin.

Nowhere, perhaps, is the growing importance of the male in the god-idea more clearly traced than in the history of the Arabians. Among this people are still to be found certain remnants of the matriarchal age, an

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age in which women were the recognized heads of families and the eponymous leaders of the *gentes* or clans. Concerning the worship of a man and woman as god by the early Arabians, Prof. Robertson Smith remarks: "Except the comparatively modern Isaf and Naila in the sanctuary at Mecca, where there are traditions of Syrian influence, I am not aware that the Arabs had pairs of gods represented as man and wife. In the time of Mohammed, the female deities, such as Al-lat, were regarded as daughters of the supreme male God. But the older conception, as we see from a Nabataean inscription in De Voguë, page 119, is that Al-lat is mother of the gods. At Petra, the mother-goddess and her son were worshipped together, and there are sufficient traces of the same thing elsewhere to lead us to regard this as having been the general rule when a god and goddess were worshipped in one sanctuary."¹⁹

As the worship of the black virgin and child is connected with the earliest religion of which we may catch a glimpse, the exact locality in which it first appeared must be somewhat a matter of conjecture, but that this idea constituted the conception of Deity among the Ethiopian or early Cushite race, the people who doubtless carried civilization to Egypt, India and Chaldea, is quite probable.

If we bear in mind the fact that the gods of the ancients represented principles and powers, we shall not be surprised to find that Muth, Neith or Isis, who was

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creator of the sun, was also the first emanation from the sun. Minerva is Wisdom, the *Logos*, the Word. She is Perception, Light, etc. At a later stage in the history of religion, all emanations from the Deity are males, or "saviors."

That the office of the male as a creative agency is dependent on the female is a fact so patent that for ages the mother principle could not be eliminated from the conception of a Deity, and the homage paid to Athene or Minerva, even after women had become only sexual slaves and household tools, shows the extent to which the idea of female supremacy in Nature and the Deity had taken root.

Notwithstanding the efforts which during numberless ages were made to dethrone the female principle in the god-idea, the Great Mother, under some one of her various appellations, continued, down to a late period in the history of the human race, to claim the homage and adoration of a large portion of the inhabitants of the globe. And so difficult was it, even after the male element had declared itself supreme, to conceive of a creative force as independent of the female principle, that oftentimes, during the earlier ages of their attempted separation, great confusion and obscurity are to be observed in determining the positions of male deities. Zeus, who in later times came to be worshipped as male, was formerly represented as "the great dyke, the terrible virgin who breaths out on crime anger and death."

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Grote refers to numerous writers as authority for the statement that Dionysos, who usually appears in Greece as masculine, and who was doubtless the Jehova of the Jews, was indigenous in Thrace, Phrygia and Ludia as the Great Mother of Cybele. He was identical with Bacchus, who, although represented on various coins as a "bearded venerable figure," appears with the limbs, features and character of a "beautiful young woman." Sometimes this Deity is portrayed with sprouting horns, and again with a crown of ivy. The Phrygian Attis and the Syrian Adonis, as represented in monuments of ancient art, are androgynous personifications of the same attributes. According to the testimony of the geographer Dionysius, the worship of Bacchus was formerly carried on in the British Islands in exactly the same manner as it had been in an earlier age in Thrace and on the banks of the Ganges.

In referring to the Idean Zeus in Crete, to Demeter at Eleusis, to the Cabairi in Samothrace, and Dionysos at Delphi and Thebes, Grote observes: "That they were all to a great degree analogous, is shown by the way in which they necessarily run together and become confused in the minds of various authors."

Concerning Sadi, Sadim or Shaddai, Higgins remarks: "Parkhurst tells us it means all-bountiful, the pourer forth of blessings, among the Heathen the Dea Multimammia; in fact, the Diana of Ephesus, the Urania of Persia, the Jove of Greece, called by Orpheus the

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Mother of the Gods, were each male as well as female—the Venus Aphrodite; in short, they represented the genital powers of Nature."

To which Higgins, adds: "And I maintain that we have to do here with the figure which is often found in collections of ancient statues, most beautifully executed, and called the Hermaphrodite."

As in the old language there was no neuter gender, the gods must always appear either as female or male. For apparent reasons, in all the translations, through the pronouns and adjectives used, the more important ancient deities have all been made to appear as males.

By at least two ancient writers Jupiter is called the Mother of the Gods. In reference to a certain Greek appellation, Bryant observes that it is a masculine name for a feminine deity, a name which is said to be a corruption of Mai, the Hindu Queen of Heaven.

In process of time, as the world became more and more masculinized, so important did it become that the male should occupy the more exalted place in the Deity, that even the Great Mother of the Gods, as we have seen, is represented as male.

The androgynous or plural form of the ancient Phœnician God Aleim, the Creator, referred to in the opening chapter of Genesis, is clearly apparent. This God, speaking to his counterpart, Wisdom, the female energy, says: "Let us make man in our own image, in our own likeness," and accordingly males and females are pro-

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duced. By those whose duty it has been in the past to prove that the Deity here represented is composed only of the masculine attributes, we are given to understand that God was really "speaking to himself" and that in his divine cogitations excessive modesty dictated the "polite form of speech"; he did not, therefore, say exactly what he meant, or at least did not mean precisely what he said. We have to bear in mind, however, that as man had not at that time been created, if there were no female element present, this excess of politeness on the part of the "Lord" was wholly lost. Surely, in a matter involving such an enormous stretch of power as the creation of man independently of the female energy, we would scarcely expect to find the high and mighty male potentate who was subsequently worshipped as the Lord of the Israelites laying aside his usual "I am the Lord" simply out of deference to the animals.

In Christian countries, during the past eighteen hundred years, the greatest care has been exercised to conceal the fact that sun-worship underlies all forms of religion, and under Protestant Christianity no pains have been spared to eliminate the female element from the god-idea; hence the ignorance which prevails at the present time in relation to the fact that the Creator once comprehended the forces of Nature, which by an older race were worshipped as female.

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THE ORIGINAL GOD-IDEA OF THE ISRAELITES

Not only were religious doctrines veiled beneath allegories and convenient symbols, but names also had a religious significance.

We are given to understand that in Chaldea and Assyria every child was named by the oracle or priest, and that no one thought of changing the appellation which had come to him through this heavenly source.²⁰

Inman, in his *Ancient Faiths*, calls attention to the fact that in the Old Testament kings, priests, captains and other great men had names bestowed upon them, each of which had some religious signification and that this name was given the individual "at circumcision, or soon after birth."

In the ancient names of what are designated as the Shemitic races, children were called after the god alone, sometimes in connection with an attribute. Especially were these names applied to royalty or to persons of distinction; for instance, names were given signifying God the Good, God the Just or the Merciful, God the Strong, The Warrior God, etc.

As the higher conception of a Creator was forgotten, and as human beings, or perhaps I should say, their power to control circumstances coupled with the ability to reproduce or create, became god, these humans assumed the titles or names of the Deity; hence, it is not perhaps singular that in later times kings and heroes were invested with all the attributes of the gods.

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We have seen that according to various writers Om or Amm was the holy one whose name in India it was sacrilege to pronounce. It was the eternal sun, or the Great Mother. As this word stands also for "tribe or people," it seems to mean, too, that which binds, holds, or endures.

As Om or Amm signified the Great Mother, so An or On means the Great Father. Concerning the word Ammon, Inman writes as follows: "The association of the words signifying mother and father indicates that it is to such a conjunction we must refer creative power. With such an androgynous element the sun was associated by ancient mythologists. Jupiter was himself sometimes represented as being female; and the word hermaphrodite is in itself a union between Hermes and Aphrodite, the male and female creative powers. We may fairly conclude, from the existence of names like the above, that there was at one time in Western as there was in Eastern Asia a strong feud between the adorers of On and Am, the Lingacitas and the Yonijas, and that they were at length partially united under Ammon, as they were elsewhere under Nebo or the Nabhi of Vishnu."²¹

Inman relates that once when a friend of his was conversing with a very high-caste Hindu he casually uttered this word Amm or Om, whereupon the man was so awestruck that he could scarcely speak, and, in a voice almost of terror, asked where his friend had learned of the

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word. Of this word, Inman says: "To the Hindus it was that incommunicable name of the Almighty, which no one ventured to pronounce except under the most religious solemnity. And here let me pause to remark that the Jews are equally reverent with the name belonging to the Most High; and that the third commandment was very literal in its signification."

The same writer remarks that in Thibet, too, where a worship very nearly identical in ceremony and doctrine with that of the Roman papists exists amongst the Lamas, the name of Om is still sacred. The law of the Jews, was equally revered, but in the later ages of their career they seem to have lost sight of its true meaning.

According to Inman's testimony and that of other etymological students, the true signification of the cognomen Jacob is the female principle.

It is believed by various writers that the story of Jacob and Esau as related in Genesis has an esoteric as well as exoteric meaning, that Jacob has reference to the female creative energy throughout Nature or, rather, to the great mass of people who in an early age of the human race believed in the superior importance of the female in the office of reproduction, and that Esau signifies the male. Attention is called to the fact that Esau is represented as a "hairy" man, rough-voiced and easily beguiled, while Jacob, on the other hand, is smooth-faced, soft-voiced and the favorite of his mother.

There is indeed much in this myth which seems to in-

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dicate that it is an allegory beneath which are veiled certain facts connected with the struggle between two early contending sects regarding the relative importance of the sexes in reproduction. Of this Inman says: "My own impression is that Esau, or Edom and Jacob are mystic names for a man and a woman, and that round these, historians wove a web of fancy; that ultimately the cognomen Jacob was recognized, and that to allow the Jewish people to trace their descent from a male rather than a female, the appellation of Israel was substituted in later productions."²²

As most of the myths or allegories in Genesis are now traced to a source far more remote than the beginning of legitimate Jewish history, it is not unreasonable to suppose that this story, too, was copied by the Jews from the traditions of earlier races; nor, when we remember the true meaning of the cognomen Jacob, is there room for doubt that the entire story should be regarded as an attempt to set forth certain facts connected with the great physiological or religious conflict between the sexes.

The significance of the idols worshipped by Jacob and his family is not for a certainty known, but it is believed by certain writers that the Seraphim and Teraphim were the usual images used to represent the male and female energies. "Jacob said unto his household and to all that were with him: Put away the strange gods that are among you." In referring to this passage, In-

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man, in a note, says: "The critic might fairly say, looking at Genesis xxxv, 2, 'Put away the strange gods that are among you; that there were images of God which were not strange, and that in these early times there were orthodoxy and heterodoxy in images as there are now. In ancient times the emblem of life-giving energy was an orthodox emblem; it is now a horror and its place is taken by an image of death. We infer from the context that Laban's gods were orthodox."

So also must have been the stone pillar set up by Jacob at Bethel (place of the sun). From a study of similar stones, examples of which are to be found in nearly every country of the globe, it is known that they represent the male energy, and from all the facts connected with the story of Laban's gods it is probable that they were emblems of this power. We may suppose then that the "strange gods," the unorthodox gods, which Jacob ordered put away, were those representing the female energy.

It seems strange that any person can study the history of the Israelitish Exodus by the light of later developments in biblical research without recognizing the fact that the "Lord" who brought the children of Israel out from the bondage of Egypt was the male power, which by a certain sect had been proclaimed the only actual creative agency, and therefore the "only one and true God."

Although, at the time at which Abraham is said to

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have lived, the knowledge of an abstract dual or triune God still remained, yet, during the five hundred years which elapsed until the time of Moses, the grossest idolatry had come to prevail. Notwithstanding the fact that Moses had learned much from the Egyptians, he seems not to have risen above a very gross conception of deity. His god was by turns angry, jealous, revengeful, vacillating and weak. He was in fact the embodiment of human passions and desires. We have seen that the third person in the ancient Trinity had, in Egypt, India and Persia, come to be recognized in place of the three principles originally worshipped. As it really embodied the essence of the other two, little was heard of the Creator and Preserver. Doubtless this God was the one whom Moses intended the Israelites to worship, but as they were unable to conceive of an abstract principle, he invested it with a personality which, as we have seen, was burdened with the frailties and weaknesses common to themselves.

As the Regenerator or Destroyer represented the processes of Nature, the dying away of the sun's rays at night only to reappear the following day and the withdrawal of its warmth in winter only to be renewed in the spring, so this God also portrayed the beneficent Creator and Preserver of all things, at the same time it did the Destroyer. It embodied the fundamental idea in all religions, namely, life and fertility. So also did the "Lord" of the Israelites represent reproductive energy,

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but as man being spirit had come to be a Creator of offspring, while woman being only matter furnished the body, this "Lord" was male. Connected with it was no hint of the female nature or principle, except the ark or chest in which it was carried about. To those who have acquainted themselves with the significance of ancient religious symbols, the fact is plain that the "Lord" of the Israelites, whom in their journeyings toward Canaan they carried in an ark or chest, and who was symbolized by an upright stone, was none other than a Life-giver, in the most practical sense. It was the emblem of virility, and from the facts at hand, at the present time, there is little doubt but that all the spirituality with which we find this "Lord" invested was an after-thought and did not become a dogma among the Jews until after their contact with the Persians during the Babylonian captivity.

Doubtless the story in which their journeying toward Canaan is set forth contains an esoteric as well as an exoteric significance, a significance for ages known only to the priests, nor is there any doubt that within it is embodied not alone something of the true history of this people, but an account also of their struggle against an older religion. At this time the Israelites had practically entered upon the elimination of the female principle from their god-idea and had begun the worship of the male element, the female being represented by an ark,

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chest or box. This ark, as the receptacle of the god, was still a holy thing.

Not only among the Israelites, but among other nations of the East, we find the devotees of the male god beginning to assume a belief quite independent of that of their fathers. At this time great towers or pillars began to be erected in honor of this deity, who is figured as the "God of Life" or as the "Lord of Hosts." Notwithstanding the fact that the story of the Exodus contains much historical truth, it is altogether probable that the priests have used it, as they did that of the flood, to conceal their religious doctrines.

At the time of the Exodus, the Israelites were ignorant tribes without laws or letters, and while in Egypt they were menials of the lowest order. Hence, the laws written on the two tablets of stone, which it is claimed were elaborated during their wanderings in the wilderness of Sinai for the guidance of these unlettered slaves, show the desire of the priests of later times to invest the "chosen people" with the signs of enlightenment.

Regarding the character of the god whom they worshipped, we have ample proof in the Old Testament. It is plain that at the time of their bondage in Egypt the Jews had become the grossest phallic worshippers, adoring the emblems of generation, with no thought of their earlier significance as pure symbols of creative force in mortals.

The fact will doubtless be remembered that, among

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the Jews, to be barren was the greatest curse, and the principal reward promised to the faithful was fruitfulness of body. The essence of this deity was heat or passion, and his emblem was the serpent or an upright stone. It has been observed that when this "Lord" was invested with personality he was subject to all the frailties of his followers. His chief and most emphatic characteristic, however, was jealousy of other gods, and most of the imprecations thundered against the chosen people were directed against the worship of the gods of surrounding nations, gods whom the Israelites had originally worshipped.

That portion of the Decalogue relating to a jealous god is seen to belong wholly to the Jews, or to the Israelites, who were descendants of Jacob. The older nations, among them the ancient family of the Hebrews, knew nothing of a jealous god. Notwithstanding the fact that the God of the Jews appeared and talked face to face with Moses, that he exhibited portions of his body to him, and that he thundered his law to this people from Mt. Sinai, the Hebrews were constantly lapsing into the worship of Baal and Ashtaroth, which shows how deeply rooted was the belief in a dual or triune god. It is plain that this "Lord" whose fierce anger was kindled because of their digressions, was none other than the jealous male god who had but recently been elevated to the dignity of supreme Creator.

Although the angel of the Lord when he came down

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from Gilgal commanded his followers to "throw down the altars of the people of Bochim," the people nevertheless continued to do evil in the sight of the Lord, and "followed after other gods, the gods of the people that were round about them, and bound themselves unto them and provoked the Lord to anger. "And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel.²³

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

"Then the children of Israel did put away Baalim and Ashtaroth and served the Lord only."²⁴

The extreme hatred of the schismatic faction for the opposite worship and the punishments which were meted out to those who should dare to rebel against the chosen faith are indicated by the language which throughout the Old Testament is put into the mouth of their Lord, a Deity who rejoices in the title of a jealous God.

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known thou nor thy fathers:

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"Namely, the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth:

"Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

"But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

"And thou shalt stone him with stone, that he die; because he hath sought to thrust thee away from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage.

"And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you."²⁵

The constantly recurring faithlessness of the Jews, their restlessness and proneness to wander from their one-principled Deity who had been set up by their priests for them to worship, was doubtless an unconscious effort on the part of the people to mitigate the outrage which had been committed against their Creator. It was but a reaching out for that lost or unrecognized element which comprehends the more essential force both in human beings and in the conception of a deity. In other words, it was an attempt at recognition, in the objects worshipped, of that missing female element which had always been worshipped, and without

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which a Creator becomes a misnomer, a meaningless, unexplained and unexplainable monstrosity.

When the Jews first make their appearance in history, they are sun-worshippers, as are all the nations by which they are surrounded. They are worshippers of Seth, the Destroyer and Regenerator; but when the philosophical truths underlying the ancient universal religion were forgotten, or when through ignorance the language setting forth these mysteries was taken literally, Seth became identified with the Destroyer, or the Evil Principle. In the meantime man had come to believe himself the sole creator of offspring. He is spirit which is eternal; woman is matter which is not only destructible but altogether evil. He is heat or passion, the principle through which life is produced. She represents the absence of heat. She is the simoon of the desert and the chilly blast which destroys.

That it was no part of their plan to change their original form of worship for a spiritual conception of a Creator is apparent from their history. On the contrary, it is plain that they desired simply to eliminate from the hitherto dual conception of deity the female principle, whom, in their arrogance, and because of the change which had been wrought in the relations of the sexes, they no longer acknowledged as important in the office of reproduction.

It is quite true they would worship only one god, the "Lord," but that Lord was, as we have seen a deity of

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physical strength and virile might, a "Lord of Hosts," a god who was to be worshipped under the symbol of an upright stone, an object which by every nation of the globe down to a comparatively recent time has typified male procreative energy. That the masses of the people, even as late as the time of Jeremiah, had no higher conception of a God than that indicated by an upright stone is shown by that prophet when he accuses the entire house of Israel, "Their kings, their princes, and their priests, and their prophets," of "saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth."

That the people could not, or would not, be prevailed upon to renounce the Queen of Heaven, the Celestial Mother, is seen in Jer. vii, 17, 18.

"Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven and to pour out drink offerings unto other gods."

Also in Jeremiah xliv.

"Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah saying, As for the word that thou has spoken unto us in the name of the Lord, we will not hearken unto thee.

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"But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem: for then had we plenty of victuals, and were well and saw no evil.

"But since we left off burning incense to the queen of heaven and pouring out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

"And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make cakes to worship her and pour out drink offerings unto her without our men?"

That the above represents a quarrel in which the women of Judah openly rebelled against the worship of the "Lord" at the same time declaring their allegiance to the female Deity, the Celestial Mother, Queen of Heaven, is only too evident, the curse pronounced upon them by Jeremiah, in the name of the Lord, having little effect in changing their purpose.

"Therefore, hear ye the word of the Lord, all Judah that dwell in the land of Egypt: Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying The Lord God Liveth.

"Behold, I will watch over them for evil, and not

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good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them."

FIRE AND PHALLIC WORSHIP

*Know, first a spirit with an active flame
Fills, feeds and animates the mighty frame;
Runs through the watery worlds and fields of air,
The ponderous Earth and depths of Heav'n and there
Burns in the Sun and Moon, and every brilliant Star
Thus mingling in the mass, the general soul
Lives in its parts and agitate the whole.*

Although earth, air, water and the sun were long venerated as objects of worship, as containing the life principle, it is to be observed that, in process of time, fire attracted the highest regard of human beings and on their altars the sacred flame, said to have been kindled from heaven, was kept burning uninterruptedly, from year to year and from age to age, by bands of priests "whose special duty it was to see that the sacred flame was never extinguished." The office of the vestal virgins in Rome was to preserve the holy fire. The Egyptians, and in fact, all the earlier civilized nations, knew that force proceeds from the sun, hence the frequent appearance of this orb among their symbols of life. Indeed there is not a country on the globe in which, at some time, divine honors have not been paid to fire and light.

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The Hindus, "believing fire to be the essence of all active power in Nature, kept perpetual lamps burning in the innermost recesses of their pagodas and temples; and in the sacred edifices of the Greeks and Barbarians fires were preserved for the same reason."

The festival of Lamps, which was once universal throughout Egypt, still prevails in China. On the evening of the fifteenth day of the first month in the year, every person is compelled to place before his door a lantern or light, such lights differing in size and expense according to the degree of wealth or poverty of those to whom they belong. Light was the symbol of Muth (Perceptive Wisdom). Among the Persians, the Egyptians, the Mexicans, the Jews, the Etruscans, the Greeks and the Romans, fire was venerated as the essence of the Deity; and, at the present time, in Thibet, in China, in Japan and in portions of Africa, it still forms an important part of worship. The Hebrew writings show conclusively that not only the Jews but all the surrounding nations were fire-worshippers, and that their sacrifices were not infrequently to the God of Fire. Of this Forlong says:

"While Rome was rearing temples to the fame and worship of Fire, we find the prophets of Israel occasionally denouncing the wickedness of its worship by their own and surrounding nations; nevertheless, even to Christ's time, Molok always had his offerings of children."²⁶

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It is believed that Abraham introduced fire-worship among the Jews from Ur in Mesopotamia, a land in which lights are still venerated and fire altars are worshipped as containing the Deity.

The real essence of fire, which was identical with the life-principle, was holy. The "Lord" of the Israelites was in the fire which descended on Mt. Sinai, Exodus, xix, 18. "The bush burned with fire and the bush was not consumed," Exodus iii, 2. Whether the signification of "bush" is the same as "grove" I know not, but Josephus assures us that the bush was holy before the flame appeared in it. Because of its sacred character, it became the receptacle for the burning "Lord" of the Jews. The ark, the religious emblem which Moses bore aloft, was simply a fire altar on which the fire must continually burn. The fact will doubtless be observed that although the ark and the bush (female emblems) were invested with a certain degree of sanctity, they were nevertheless only receptacles for the substance within them.

At the same time that the Jews kept sacred or holy fires continually burning on their altars, they carried about a serpent or pole representing it to be the "healer of nations." They also kept a phallic emblem in a box, chest or ark which they worshipped as the "God of Hosts," the "Life Giver" etc. It has been observed that although the Jews frequently lost their ark, they were never without their serpent pole. At a certain stage in

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the religious development of mankind, all the temples in Africa and Western Asia were dedicated to Vulcan the fire god or the "Lord of Fire," to whom all furnaces were sacred. The principal festivals in honor of this Deity took place in the spring, at the Easter season, and on the 23rd of August, when, it is said, the licentiousness practised in the temples compared with that of the "Harvest Homes" of Europe when the sun was in Libra and the harvest had been garnered in. Vulcan was the "God of fornication" or of passion.

These excesses, which remained unchecked down to the fourth century before Christ, are said to have abated somewhat after the rise of the Stoic philosophy.

Various philosophers of early historic times, as well as many of the early fathers of the Christian church, believed that God was a corporeal substance, in some way manifested through fire. In Egypt, during the early ages of Christianity, "a great dispute took place among the monks on the question, whether God is corporeal." Tertullian declared that "God is fire;" Origen, that "he is a subtle fire;" and various others that "he is body."

There is little doubt that in early historic ages the Persians, who had undertaken to purify their religion, were the strongest and purest sect of this cult; they were in fact the genuine worshippers of the pure creative principles which, they believed, resided in fire.

We have observed that force or spirit was originally regarded as a part of Nature, or in other words, that it

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was a manifestation of, or an outflowing from, matter, but so soon as it began to be considered as something apart from Nature, there at once arose a desire for some corporeal object to represent this unseen and occult principle.

During many of the ages of fire-worship, holy fire, although a material substance, seems to have been too subtle clearly to represent the god-idea, hence everywhere the worship of the serpent is found interwoven with it. In fact, so closely are serpent, fire, pillar and other phallic symbols intermingled that it is impossible to separate them.

The Persians are said by some writers to have been the earliest fire worshippers; this statement is denied by others, while many claim, and indeed the Maji themselves declared, that fire was not worshipped at all in any other manner than as an emblem of the divine principle which it was believed, resided within it. It is probable, however, from the evidence at hand, that the Persians, like all the other nations of the globe, prior to the reformation led by Zarathustra, and his daughter, had lost or nearly forgotten the profound ideas connected with the worship of Nature.

Passion, symbolized by fire, is declared by various writers to have been the first idol, but later research has proved the falsity of this assumption. It is true that at an early age of human experience the creative processes were worshipped, but such worship involved scientific

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and, I might say, spiritualized conceptions of the operations of Nature, which in time were altogether lost sight of. Gross phallicism is clearly the result of degeneration and of a lapse into sensuality and superstition.

I think no one can study the facts connected with fire and light as the Deity, in the various countries in which this worship prevailed, without perceiving the change such worship gradually underwent during later ages and the grossness of the ideas which became connected with it, as compared with an earlier age, when mankind "had no temples, but worshipped in the open air, on the tops of mountains."

In another portion of this work we have observed that in the rites connected with the worship of Cybele (Light or Wisdom), although phallic symbols were in use, the ceremonies were absolutely pure, and that, throughout all the earlier ages, her worship remained free from the abominations which characterized the worship of later times.

At what time in the history of the human race the organs of generation first began to appear as emblems of the Deity is not known. Within the earliest cave temples, those hewn from the solid rock, sculptured representations of these objects are still to be observed. Although until a comparatively recent period their true significance has been unknown, there is little doubt at the present time that they were originally used as symbols of fertility, or as emblems typifying the processes of

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Nature, and that, at some remote period of the world's history, they were worshipped as the Creator, or, at least, as representations of the creative agencies in the universe.

Concerning the origin and character of the people who executed them, there is scarcely a trace in written history. Through the unraveling of extinct tongues, however, the monumental records of the ancient nations of the globe have been deciphered and the system of religious symbolism in use among them is now understood.

A small volume by various writers, printed in London some years ago, entitled "A Comparative View of the Ancient Monuments of India," says: "Those who have penetrated into the abstruseness of Indian mythology, find that in these temples was practised a worship similar to that practiced by all the several nations of the world, in their earliest as well as their most enlightened periods. It was paid to the Phallus by the Asiatics, to Priapus by the Egyptians, Greeks and Romans, to Baal-Peor by the Canaanites and idolatrous Jews. The figure is seen on the fascia which runs around the circus at Nismes and over the portal of the Cathedral of Toulouse and several churches of Bordeaux."

Of the Lingam and Yoni, and their universal acceptance as religious emblems, Barlow remarks that it was a "worship which would appear to have made the tour of the globe and to have left traces of its existence

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where we might least expect to find it." In referring to the "sculptured indecencies" connected with religious rites, which, being wrought in imperishable stone, have been preserved in India and other parts of the East, Forlong says that, when occurring in the temples or other sacred places, they are, at the present time, evidently very puzzling to the pious Indians; and in their attempts to explain them, the latter say they are placed there "in fulfillment of vows," or that they have been wrought there "as punishments for sins of a sexual nature, committed by those who executed or paid for them." It is, however, the opinion of Forlong that they are simply connected with an older and purer worship, a worship which involved the union of the sex principles as the foundation of the god-idea.

Regarding the cause of the "indecent" sculptures of the Orissa temples, the same writer quotes the following from Baboo Ragendralala Mitra, in his work on the Antiquities of Orissa: "A vitiated taste, aided by the general prevalence of immorality might at first sight appear to be the most likely one; but I can not believe that libidinousness, however depraved, would ever think of selecting fanes dedicated to the worship of God as the most appropriate for its manifestations; for it is worthy of remark that they (these sculptures) occur almost exclusively on temples and their attached porches, and never on enclosing walls, gateways and other non-religious structures. Our ideas of propriety, according

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to Voltaire, lead us to suppose that a ceremony (like the worship of Priapus) which appears to us infamous could only be invented by licentiousness; but it is impossible to believe that depravity of manners would ever have led among any people to the establishment of religious ceremonies. It is probable, on the contrary, that this custom was first introduced in times of simplicity, that the first thought was to honor the Deity in the symbol of life which it has given us; such a ceremony may have excited licentiousness among youths and have appeared ridiculous to men of education in more refined, more corrupt, and more enlightened times, but it never had its origin in such feelings. . . . It is out of the question therefore to suppose that a general prevalence of vice would of itself, without the authority of priests and scriptures, suffice to lead to the defilement of holy temples.”²⁷

Originally the Ionians, as their name indicates, were Yoni worshippers, i. e., they belonged to the sect which was driven out of India because of its stubborn refusal to worship the male energy as the Creator. During the later ages of their history, at a time when their religion had degenerated into a licensed system of vice and corruption and after their temples had become brothels in which, in the name of religion, were practised the most debasing ceremonies, the Greeks became ashamed of their ancient worship, and, like the Jews, ashamed also of their name.

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It is believed that the Greeks received from Egypt or the East their first theological conceptions of God and religion. These ideas "were veiled in symbols, significant of a primitive monotheism; these, at a later period, being translated into symbolized or allegorical language, were by the poets transformed into epic or narrative myths, in which the original subject symbolized was almost effaced, whilst the allegorical expressions were received generally in a literal sense. Hence, to the many, the meaning of the ancient doctrine was lost, and was communicated only to the few, under the strictest secrecy in the mysteries of Eleusis and Samothrace. Thus there was a popular theology to suit the people, and a rationalized theology reserved for the educated, the symbolical language in both being the same, but the meaning of it being taken differently. In course of time, as knowledge makes its way among the people and religious enlightenment with it, much of what has been received literally will relapse into its original figurative or symbolical meaning. Reason will resume her supremacy, and stereotyped dogmas will fall like pagan idols before advancing truth."²⁸

Although during the later ages of the human race the higher truths taught by an earlier race were lost, still a slight hint of the beauty and purity of the more ancient worship may be found throughout most of the ages of the history of religion. Even among the profligate Greeks, the mysteries of Eleusis, celebrated in the tem-

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ple of Ceres, were always respected. Care should be taken, however, not to confound these remnants of pure Nature-worship with that of the courtesan Venus, whose adoration, during the degenerate days of Greece, represented only the lowest and most corrupt conception of the female energy.

Down to a late date in the annals of Athens there was celebrated a religious festival called "Thesmophoria." The name of this festival is derived from one of the cognomens of Ceres, the goddess "who first made laws and made life orderly." Ceres was the divinity adored by the Amazons, and is essentially the same as the Egyptian Isis. She represents universal female Nature. The Thesmophorian rites, believed by most writers to have been introduced into Greece directly from Thrace, were performed by "virgins distinguished for probity in life, who carried about in procession sacred books upon their heads."

Inman, in his *Ancient Faiths*, quotes an oracle of Apollo, from Spencer, to the effect that "Rhea, the Mother of the Blessed and the Queen of the Gods, loved assemblages of women." As this festival is in honor of Female Nature, the various female attributes are adored as deities, Demeter being the first named by the worshippers. After a long season of fasting and "after solemn reflection on the mysteries of life, the women splendidly attired in white garments assemble and scatter flowers in honor of the Great Mother."

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The food partaken of by the devotees at these festivals consisted of cakes, very similar in shape to those which were offered to the Queen of Heaven by the women of Judah in the days of Jeremiah, an offering which, it will be remembered, so displeased that prophet that a curse was pronounced upon the entire people.

As the strictest secrecy prevailed among the initiated respecting these rites, the exact nature of the symbols employed at the Thesmophorian festivals is not known; it is believed, however, that it was the female emblem of generation which was worshipped, this festival being held in honor of an event which from the earliest times had been prophesied by those who believed in the superior importance of the female, namely, that, unaided by the male-power, a woman would bring forth, and that this manifestation of female sufficiency would forever settle the question of the ascendancy of the female principle.* Through a return of the ancient ideas of purity and peace, mankind would be redeemed from the wretchedness and misery which had been the result of the decline of female power. The dual idea entertained in the Thesmophorian worship is observed in the fact that although Ceres, the Great Mother, was the principal Deity honored, Proserpine, the child, was also comprehended, and with her Mother worshipped as part of the Creator. Thus we observe that, down to a late date

* EDITOR'S NOTE: For an expression of this idea, see Virgil's Fourth Eclogue, startlingly near the Christian conception.

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in the history of Grecian mythology, the idea of a Holy Mother with her child had not altogether disappeared as a representation of the god-idea.

To prove the worthiness of the ideas connected with the Eleusinian mysteries, it is stated that "there is not an instance on record of the honor of initiation ever being obtained by a very bad man."

In Rome these mysteries took another name and were called "the rites of Bona Dea," which was but another name for Ceres. As evidence of their purity we have the following: "All the distinguished Roman authors speak of these rites and in terms of profound respect. Horace denounces the wretch who should attempt to reveal the secrets of these rites; Virgil mentions these mysteries with great respect; and Cicero alludes to them with a greater reverence than either of the poets we have named.* Both the Greeks and the Romans punished any insult offered to these mysteries with the most persevering vindictiveness. Alcibiades was charged with insulting these religious rites, and although the proof of his offense was quite doubtful, yet he suffered for it for years in exile and misery, and it must be allowed that he was the most popular man of his age." ²⁹

In Greece, the celebration of the Eleusinian mysteries was in the hands of the Emolpidae, one of the oldest and most respected families of antiquity. At Carthage, there

* EDITOR'S NOTE: He excoriates the profligate youth of Rome for having violated the mysteries of the Bona Dea.

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were celebrated the Phiditia, religious solemnities similar to those already described in Greece. During the two or three days upon which these festivals were celebrated, public feasts were prepared at which the youths were instructed, by their elders in the state, concerning the principles which were to govern their conduct in after life; truth, inward purity and virtue were set forth as essentials to true manhood. In later times, after these festivals had found their way to Rome, they gradually succumbed to the immorality which prevailed, and at last, when their former exalted significance had been forgotten, they finally sank into "licentiousness, innocence of mirth being superseded by the uproar of riot and vice. Such were the Saturnalia."

From the facts connected with the mysteries of Eleusis and the Thesmophorian rites, it is evident that in its earlier stages, Nature-worship was absolutely free from the impurities which came to be associated with it in later times. As the organs of generation had not originally been wholly disgraced and outraged, it is not unlikely that when the so-called "sculptured indecencies" appeared on the walls of the temples they were regarded as no more an offense against propriety and decency than was the reappearance of the cross, the emblem of life, in later times, among orthodox Christians.

Neither is it probable, in an age in which nothing that is natural was considered indecent, and before the reproductive energies had become degraded, that these

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symbols were any more suggestive of impurity than are the Easter offerings upon our church altars at the present time. Whatever may now be the significance of these offerings to those who present them, it is certain that they once, together with other devices connected with Nature worship, were simply emblems of fertility—symbols of a risen and fructifying sun which by its gladdening rays recreates and makes all things new again.

If we carefully study the religion of past ages, we shall discover something more than a hint of a time when the generative functions were regarded as a sacred expression of creative power and when the reproductive organs had not, through over-stimulation and abuse, been tabooed as objects altogether impure and unholy and as things too disgraceful to be mentioned above a whisper. Indeed there is much evidence going to show that, in an earlier age of the world's history, degradation of mankind through the abuse of the creative functions and the ills of life resulting from such abuse were unknown.

We may reasonably believe that those instincts in the female which are correlated with maternal affection and which were acquired by her as a protection to the germ, or, in other words, those characters which Nature has developed in the female to insure the safety and well-being of offspring, and which in a purer and more natural stage of human existence acted as checks upon the energies of the male, were not easily or quickly subdued;

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but when, through subjection to the animal nature of man, these instincts or characters had been denied their natural expression and woman had become simply the instrument of man's pleasure, the comparatively pure worship of the organs of generation as symbols of creative power began to give place to the deification of these members simply as emblems of desire or as instruments for the stimulation of passion.

We are assured that on the banks of the Ganges, the very cradle of religion, are still to be found various remnants of the most ancient form of Nature-worship and that there are to be observed there "certain high places sacred to more primitive ideas than those represented by the Vedic gods."

Here, devout worshippers believe that the androgynous God of fertility, or Nature, still manifests itself to the faithful. Close behind these more ancient shrines are others representing a somewhat later development of religious faith, shrines by means of which are indicated some of the processes involved in the earlier growth of the god-idea. Not far removed from these are to be found, also, numerous temples or places of worship belonging to a still later faith, a faith in which are revealed the "awakening and stimulation of every sensuous feeling, and which has drowned in infamy every noble impulse developed in human nature."

Of the depravity of the Jews and the immorality practised in their religious rites, Forlong says: "No one can

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study their history, liberated from the blindness which our Christian upbringing and associations cast over us, without seeing that the Jews were probably the grossest worshippers among all those Ophi-Phallo-Solar devotees who then covered every land and sea, from the sources of the Nile and Euphrates all over the Mediterranean coasts and isles. These impure faiths seem to have been very strictly maintained by Jews up to Hezekiah's days, and by none more so than by dissolute Solomon and his cruel, lascivious bandit-father, the brazen faced adulterer and murderer, who broke his freely volunteered oath and sacrificed six innocent sons of his king to his Javeh."

Of Solomon he says that he devoted his energies and some little wealth "to rearing phallic and Solophallic shrines over all the high places around him, and especially in front of Jerusalem, and on and around the Mount of Olives." On each side of the entrance to his celebrated temple, under the great phallic spire which formed the portico, were two handsome columns over fifty feet high, by the side of which were the sun-God, Belus, and his chariots.

In a description of this temple it is represented as being one hundred and twenty feet long and forty feet broad, while the porch, a phallic emblem, "was a huge tower, forty feet long, twenty feet broad and two hundred and forty feet high." We are assured by Forlong that Solomon's temple was like hundreds observed in

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the East, except that its walls were a little higher than those usually seen, and the phallic spire out of proportion to the size of the structure. "The Jewish porch is but the obelisk which the Egyptian placed beside his temple, the Buddhist pillar which stood all around the Dagobas, the pillars of Hercules, which stood near the Phœnician temple, and the spire which stands beside the Christian church."³⁰

The rites and ceremonies observed in the worship of Baal-Peor are not of a character to be described in these pages; it is perhaps sufficient to state that through them the fact is clearly established that profligacy, regulated and controlled by the priestly order as part and parcel of religion, was not confined to the Gentiles; on the contrary, the religious observances of the Jews prior to the Babylonian captivity were even more gross than were those of the Assyrians or the Hindus.

These impure faiths arose at a time when man as the sole creator of offspring became god, when the natural instincts of woman were subdued, and when passion as the highest expression of the divine force came to be worshipped as the most important attribute of humanity.

The extent to which these faiths have influenced later religious belief and observances is scarcely realized by those who have not given special attention to this subject.

It has been stated that in the time of Solon, law-giver of Athens, there were twenty temples in the various

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cities of Greece dedicated to Venus the Courtesan, within which were practised, in the name of religion the most infamous rites and the most shameless self-abandonment; and that throughout Europe, down to a later period in the history of the race, religious festivals were celebrated at certain seasons of the year, at which the ceremonies performed in honor of the god of fornication were of the grossest nature, and at which the Bacchanalian orgies were only equalled by those practised in the religious temples of Babylon.

It is impossible longer to conceal the fact that passion, symbolized by a serpent, an upright stone and by the male and female organs of generation, the male appearing as the "giver of life," the female as a necessary appendage to it, constituted the god-idea of mankind for at least four thousand years; and, we shall presently see that instead of being confined to the earlier ages, phallic worship had not disappeared, under Christianity, as late as, and even later than, the sixteenth century.

Such has been the result of the ascendancy gained by the grosser elements in human nature; the highest idea of the Infinite is passion, symbolized by the organs of generation, while the principal rites connected with its worship are scenes of debauchery and self-abasement.

At the present time it is by no means difficult to trace the growth of the god-idea. First, as we have seen, a system of pure Nature-worship appeared under the symbol of a Mother and Child. In process of time this

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particular form of worship was supplanted by a religion under which the male principle is seen to be in the ascendancy over the female. Later a more complicated system of Nature-worship is observed in which the underlying principles are concealed, or are understood only by the initiated. Lastly, these philosophized and recondite principles are forgotten and the symbols themselves receive the adoration which once belonged to the Creator. The change which the ideas concerning womanhood underwent from the time when the natural feminine characters and qualities were worshipped as God to the days of Solon the Grecian law-giver, when women had become merely tools or slaves for the use and pleasure of men, is forcibly shown by a comparison of the character ascribed to the female deities at the two epochs mentioned. Athene, who in an earlier age had represented Wisdom, had, in the age of Solon, degenerated into a patroness of heroes; but even as a Goddess of war her patronage was as nought compared with that of the courtesan Venus, at whose shrine "every man in Greece worshipped."

The extent to which women, in the name of religion, have been degraded and the part which in the past they have been compelled to assume in the worship of passion may not at the present time be disguised, since the facts concerning this subject are well authenticated. In a former work,³¹ attention has been directed to the religious rites of Babylon, the city in which, it will be re-

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membered, the Tower of Belus was situated. Here women of all conditions and ranks were obliged, once in their life, to prostitute themselves in the temple for hire to any stranger who might demand such service, which revenue was appropriated by the priests to be applied to sacred uses. This act it will be remembered was a religious obligation imposed by religious teachers and enforced by priestly rule. It was a sacrifice to the god of passion. A similar custom prevailed in Cyprus.

Most of the temples of the later Hindus had bands of consecrated women called the "Women of the Idol." These victims of the priests were selected in their infancy by Brahmins for the beauty of their persons and were trained to every elegant accomplishment that could render them attractive and which would insure success in the profession they exercised, at once, for the pleasure and profit of the priesthood. They were never allowed to desert the temple; and the offspring of their promiscuous embraces, were, if males, consecrated to the service of the Deity in the ceremonies of worship, and, if females, educated in the profession of their mothers.³²

That prostitution was a religious observance, which was practised in Eastern temples, cannot in the face of accessible facts be doubted. Regarding this subject, Inman says: "To us it is inconceivable, that the indulgence of passion could be associated with religion, but so it was. The words expressive of 'sanctuary,' 'consecrated' and 'sodomites' are, in the Hebrew, essentially

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the same. It is amongst the Hindus of today as it was in the Greece and Italy of classic times; and we find that 'holy woman' is a title given to those who devote their bodies to be used for a hire which goes to the service of the temple."

The extent to which ages of corruption have vitiated the purer instincts of human nature and the degree to which centuries of sensuality and superstition have degraded the nature of man may be noticed at the present time in the admissions which are frequently made by male writers regarding the change which, during the history of the race, has taken place in the god-idea. None of the attributes of women, not even that holy instinct, maternal love, can by many of them be contemplated apart from the ideas of grossness which have attended the sex-functions during the ages since women first became enslaved. As an illustration of this we have the following from an eminent philologist of recent times, a writer whose able efforts in unravelling religious myths bear testimony to his mental strength and literary ability: "The Chaldees believed in a celestial virgin who had purity of body, loveliness of person, and tenderness of affection, and she was one to whom the erring sinner could appeal with more chance of success than to a stern father. She was portrayed as a mother with a child in her arms, and every attribute ascribed to her showed that she was supposed to be as fond as any earthly female ever was."⁸³

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After thus describing the early Chaldean Deity, who, although a pure and spotless virgin, was nevertheless worshipped as a mother, or as the embodiment of the altruistic principles developed in mankind, this writer goes on to say: "The worship of the woman by man naturally led to developments which our comparatively sensitive natures shun as being opposed to all religious feeling," which sentiment clearly reveals the inability of this writer to estimate womanhood, or even motherhood, apart from the sensualized ideas which, during the ages in which passion has been the recognized god, have gathered about it.

The purity of life and the high stage of civilization reached by an ancient people, and the fact that these conditions were reached under pure Nature-worship, or when the natural attributes of the female were regarded as the highest expression of the divine in the human, prove that it was neither the appreciation nor the deification of womanhood which "led to developments which sensitive natures shun as being opposed to all religious feeling," but, on the contrary, that it was the lack of such appreciation which stimulated the lower nature of man and encouraged every form of sensuality and superstition. In other words, it was the subjection of the natural female instincts and the deification of brute passion during the later ages of human history which have degraded religion and corrupted human nature.

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Although at the present time it is quite impossible for scholars to veil the fact that the god-idea was originally worshipped as a female, still, most modern writers who deal with this subject seem unable to understand the state of human society which must have existed when the instincts, qualities and characters peculiar to the female constitution were worshipped as divine. So corrupt has human nature become through over stimulation and indulgence of the lower propensities, that it seems impossible for those who have thus far dealt with this subject to perceive, in the earlier conceptions of a Deity, any higher idea than that conveyed to their minds at the present time by the sexual attributes and physical functions of females — namely, their capacity to bring forth coupled with the power to gratify the animal instincts of males, functions which women share with the lower orders of life.

The fact that by an ancient race woman was regarded as the head or crown of creation, that she was the first emanation from the Deity, or, more properly speaking, that she represented Perceptive Wisdom, seems at the present time not to be comprehended, or at least not acknowledged. The more recently developed idea, that she was designed as an appendage to man and created especially for his use and pleasure — a conception which is the direct result of the supremacy of the lower instincts over the higher faculties,— has for ages been

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taught as a religious doctrine, to doubt which involves the rankest heresy.

The androgynous Venus of the earlier ages, a deity who, although female, was figured with a beard to denote that within her were embraced the masculine powers, embodied a conception of universal womanhood and the Deity widely different from that entertained in the later ages of Greece, at a time when Venus the Courtesan represented all the powers and capacities of woman considered worthy of deification.

To such an extent, in later ages, have all our ideas of the Infinite become masculinized that in extant history little except an occasional hint is to be found regarding the fact that, during numberless ages of human existence, the Supreme Creator was worshipped as a female.

One has only to study the Greek character to anticipate the manner in which any subject pertaining to women would be treated by that arrogant and conceited race; and, as until recently most of our information concerning the past has come through Greek sources, the distorted and one-sided view taken of human events and the contempt with which the feminine half of society has been regarded are in no wise surprising. We must bear in mind, however, the fact that the Greeks were but the degenerate descendants of the highly civilized peoples whom they were pleased to term "barbarians," and that they knew less of the origin and character of the gods they worshipped, and whom they had borrowed

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from other countries, than is known of them at the present time.

About 600 years B. C. we may believe that mankind had sunk to the lowest depth of human degradation, since which time humanity has been slowly retracing its course; not, however, with any degree of continuity or regularity, nor without lapses during which, for hundreds of years, the current seemed to roll backward. Indeed when we review the history of the intervening ages and note the extent to which passion, prejudice and superstition have been in the ascendancy over reason and judgment, we may truly say, "The fathers have eaten sour grapes and the childrens teeth have been set on edge."

AN ATTEMPT TO PURIFY SENSUALIZED FAITHS

It has been said of the Persians that in their zeal to purify the sensualized faiths which everywhere prevailed, they manifested a decided "repugnance to the worship of images, beasts or symbols, while they sought to establish the worship of the only true creative force, or God — Holy Fire."

From the facts to be gleaned concerning this people during the seventh and eighth centuries B. C. it appears quite probable that they still had a faint knowledge of a former age of intellectual and moral greatness, and that it was their object, at that time, to return to the purer principles which characterized it. That their efforts

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were subsequently copied by surrounding nations is shown in the facts connected with their history.

Leading Syrians and Jews soon began to learn from their Eastern neighbor that the worship of images could scarcely be acceptable to a god whom they were beginning to invest with a certain degree of spirituality. There is little doubt, at the present time, that the attempt to spiritualize the religion of the Jews was due to the influence of the Persians. However, the length of time required to effect any appreciable improvement in an established form of worship is shown by the fact that, two hundred years later, little change for the better was observed in the temples, in which licentiousness had become a recognized religious rite. Even at the present time, it is reported that in many places of worship in the East there still reside "holy women, god's women" who, like those in Babylon, described by various writers, are devoted to the "god of fire."

In a comparison made between the religion of Persia and the doctrines said to have been taught by Moses, Inman remarks: "The religion of Persia as reformed by Zoroaster so closely resembles the Mosaic, that it would be almost impossible to decide which has the precedence of the other, unless we knew how ancient was the teaching of Zoroaster and how very recent was that said to be from Moses. Be this as it may, we find that the ancient Persians resembled the Jews in sacrificing upon high places, in paying divine honor to fire, in keeping

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up a sacred flame, in certain ceremonial cleansings, in possessing an hereditary priesthood who alone were allowed to offer sacrifices and in making their *summum bonum* the possession of a numerous offspring.”³³

It is quite plain that by both these nations the wisdom of an earlier race was nearly forgotten. Seven hundred years B. C. the Persians had doubtless already adopted the worship of “One God” who was the Regenerator or Destroyer, a Deity who, as we have seen, originally comprehended the powers of Nature — namely the sun’s heat and the cold of winter. That at this time, however, they had lost the higher truths involved in the conception of this Deity is evident. They had become worshippers of fire, or of that subtle igneous fluid residing in fire which they believed to be creative force. Although the Persians like all the other nations of the globe had lost or forgotten the higher truths enunciated by an older race, there is no evidence going to show that they ever became gross phallic worshippers like the Jews; that they were not such is shown in the fact that, down to the time of Alexander, the women of Persia still held a high and honorable position, and that the female attributes had not become wholly subject to male power.

Had we no other evidence of the comparatively exalted character of the religion of the Persians than the history of the lives of such men as Darius, Cyrus, Artaxerxes and others, we should conclude, notwithstanding the similarity in the ceremonials of the two religions,

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that some influence had been at work to preserve the Persians from the cruelty and licentiousness which prevailed among the Jews. It is related of Cyrus that he used to wish that he might live long enough to repay all kindness which he had received. It is also stated that on account of the justice and equity shown in his character, a great number of persons were desirous of committing to his care and wisdom, "the disposal of their property," "their cities and their own persons."

In striking contrast to the mild and humane character of Cyrus stands that of the licentious and revengeful David, a "man after God's own heart."

"As for the heads of those that compass me about, let the mischief of their own lips cover them."

"Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again."³⁴

"Happy shall he be that taketh and dasheth the little ones against the stones."³⁵

No one I think can read the Avestas without being impressed by the prominence there given to the subjects of temperance and virtue. In their efforts to purify religion, and in the attempts to return to their more ancient faith, the disciples of Zoroaster, as early as eight hundred years before Christ, had adopted a highly spiritualized conception of the Deity. They had taught in various portions of Asia Minor the doctrine of one God, a dual entity by means of which all things were created. They taught also the doctrine of a resurrection and that

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of the immortality of the soul. It was at this time that they originated, or at least propounded, the doctrine of hell and the devil, a belief exactly suited to the then weakened mental condition of mankind, and from which humanity has not yet gained sufficient intellectual and moral strength to free itself. This Persian devil, which had become identified with winter or with the absence of the sun's rays, was now Aryhman, or the "powers of darkness," and was doubtless the source whence sprang the personal devil, elaborated at a later age by Laotse in China.

As the Jews had no writings prior to the time of Ezra or Jeremiah, it is now believed that many of the doctrines incorporated in their sacred books were borrowed from Persian, Indian and Egyptian sources. Resurrection from the dead, or the resurrection of the body, was for hundred of years prior to the birth of Christ an established article of Egyptian and Persian faith, while spiritual regeneration, symbolized by the outward typification of "being born again" was the beginning of a new life and an admission to the heavenly state.

In the Khordah Avesta we have the following concerning the doctrine of resurrection and that of future rewards and punishments: "I am wholly without doubt in the existence of the good Mazdaycinian faith, in the coming of the resurrection and the later body, in the stepping over the bridge Chinvat, in an invariable re-

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compense of good deeds and their reward, and of bad deeds and their punishment."

The Zoroastrians, who led the way in the great intellectual and religious awakening which took place during the years 700 B. C. to 400 B. C. sought to purify all things by fire and water, the two principles which had come to be regarded as the original elements from which, or by which, all things are produced.

Prior to this time, in Persia, baptism, a rite performed at puberty, had been connected only with the sexual obligations of the persons receiving it, and was so regarded long afterwards by various other nations, but in the age we are considering it became especially a cleansing or regenerating process and was the means by which the pious devotee became initiated into the mysteries of holy living, or by which she or he was "born again."

As in their religious procedure every act was performed in connection with symbols, so in the matter of baptism the Persians were not satisfied with the inner consciousness of regeneration, but must go through certain processes which typified the new life upon which they had entered. According to Wilford, the outward symbolization of the "new birth" in the East is manifested in the following manner:

"For the purpose of regeneration it is directed to make an image of pure gold of the female power of nature, either in the shape of a woman or of a cow. In this statue, the person to be regenerated is inclosed, and

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dragged out through the natural channel. As a statue of pure gold and of proper dimensions would be too expensive, it is sufficient to make an image of the sacred Yoni, through which the person to be regenerated is to pass."

This at the time Nicodemus is said to have queried concerning the mysteries of the new birth; it is to be observed that the outward forms of regeneration had long been in use among the pagans. In passing himself through this aperture, the applicant for regeneration was supposed to represent one "issuing from the womb to a new scope of life."

According to the testimony of various writers upon this subject there are still extant, not alone in oriental countries, but in Ireland and Scotland as well, numerous excavations or apertures in the rocks which by an early race were used for the same purpose. Through the misconception, bigotry and ignorance of the Roman Catholic missionaries in Ireland, these openings were designated as the "Devil's Yonies." Although these emblems typified the original conception of one of the most sacred beliefs of the inhabitants, namely, the "new birth," still they were "heathen abominations" with which the devotees of the new (?) faith must not become defiled.

The people who executed these imperishable designs and who have left in the British Isles innumerable evidences of their religious beliefs are supposed by some writers to have belonged to a colony which, having been

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expelled from Persia on account of its peculiar religious beliefs, had settled in the "White Island" the "Island of the Blessed." This subject will, however, be referred to later in this work.

When we closely examine the facts connected with the evolution of religion, there can be little doubt that the Persians laid the foundation for that great moral and intellectual awakening which a century or two later is represented by Confucius, Gotama Buddha and Pythagoras. From the Persians, Jew and Gentile alike doubtless received the little leaven of spirituality which in later ages crept into their gross conceptions of a Deity.

By the Persians, the Hindoos and other nations of the East, it was believed that the end of each cycle of six hundred years, at which time a new sun or savior was to come, would mark a new era of religious development. At the close of each of these cycles it was devoutly expected that the "golden age" of the past would be restored, and that men would again be freed from the ills which had overtaken them. As many of these cycles passed, numerous deliverers, saviors or solar incarnations had appeared in India, Gotama Buddha being the ninth. In the East, about six or seven hundred years before the birth of Christ, not only one savior or prophet, but three or four of them appeared.

Concerning the leader of the reform in Persia, there seem to be many conflicting accounts. The learned Fabor concludes that there were two Zarathustras or

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Zoroasters, the former being identical with Menu, the law-giver and triplicated deity of India, who by various writers is recognized as the Noah of the Hebrews. According to Pliny, the former lived thousand of years before Christ. Several writers concur in placing him five thousand years before the siege of Troy. According to Sir William Jones, the latter Zoroaster lived in the time of Darius Hystaspes. It is now claimed that in the Dabistan, one of the sacred books of Persia, thirteen Zoroasters appear. The name of the last great leader, together with a few of his doctrines, and various scattered fragments on the *Gathas*, are all that remain on record of a man whose personality stands connected with the earliest attempt to reform a degraded and sensualized religion.

That this prophet was without honor in his own country is shown by the following lamentation: "To what country shall I go? Where shall I take refuge? What country gives shelter to the master, Zarathustra, and his companion? None of the servants pay reverence to me, nor do the wicked rulers of the country. How shall I worship thee further, living Wise One? What help did Zarathustra receive when he proclaimed the truths? What did he obtain through the good mind? . . . Why has the truthful one so few adherents, while all the mighty, who are unbelievers, follow the liar in great numbers?"³⁶

Although the prophet Zarathustra and his companion

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were first rejected, the fact seems plain that the monotheistic doctrines which they set forth were subsequently accepted as the groundwork of the religion of Persia.

In the opening verses of the 5th Gatha appears the following: "It is reported that Zarathustra Spitama possessed the best good, for Ahura Mazda granted him all that may be obtained by means of a sincere worship, forever, all that promotes the good life, and he gives the same to all who keep the words and perform the actions enjoined by the good religion. . . . Pourutschista, the Hetchataspadin, the most holy one, the most distinguished of the daughters of Zarathustra, formed this doctrine, as a reflection of the good mind, the true and wise one."

The fact will doubtless be observed that Pourutschista was not merely a disciple of Zarathustra, but the one who formed the doctrine which was accepted as a "reflection of the good mind."

In the 5th Gatha it is stated that among those who "know the right paths, the law which Ahura gave to the profitable," is Pourutschista the "Holy, worthy of adoration among the daughters of Zarathustra...wise female worker of Wisdom."³⁷

Ormuzd, or Ahura Mazda, who was the essence of heat or light, was the principle adored by the followers of the reformed religion in Persia. Throughout the Avesta the most desirable possession, and that which is most praised, is purity of life.

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We praise the pure man.

The best purity praise we.

*The best wish praise we of the best purity. The best place of purity praise we, the shining, endued with all brightness.*³⁸

*This earth, together with the women, we praise, Which bears us, which are the women, Ahura Mazda, Whose wishes arise from purity, these we praise — Fullness, readiness, questioning, wisdom.*³⁹

Praise is offered to the "everlasting female companion, the instructing."

The following is a part of the marriage ceremony of the Persian as it is found in the Khorda-Avesta: "Do you both accept the contract for life with honorable mind? In the name and friendship of Ormuzd be ever shining, be very enlarged. Be increasing. Be victorious. Learn purity. Be worthy of good praise. May the mind think good thoughts, the words speak good, the works do good. May all wicked thoughts hasten away, all wicked words be diminished, all wicked works be burnt up. . . . Win for thyself property by right dealing. Speak truth with the rulers and be obedient. Be modest with friends, clever and well wishing. Be not cruel, be not covetous. . . . Combat adversaries with right. Before an assembly speak only pure words. In no wise displease thy mother. Keep thine own body pure in justice."

Confucius, the great Chinese teacher and philosopher,

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who lived probably in the sixth century B. C. may be said to have been a humanitarian or moralist instead of a mystic. Although he believed in a great first principle, or cause, which he termed Heaven, we are given to understand that in his philosophizing little mention was made of it.

The system known as Confucianism was not originated by Confucius. In referring to this subject Legge remarks: "He said of himself (*Analects* vii, 1.) that he was a transmitter and not a maker, one who believed in and loved the ancients; and hence it is said in the thirtieth chapter of the doctrine of the Mean, ascribed to his grandson, that he handed down the doctrines of Ya and Shun, as if they had been his ancestors, and elegantly displaced the regulations of Wan and Wu taking them as his models."⁴⁰

The ancient books which Confucius interpreted or rewrote laid no claim to being sacred in the sense of being inspired but, on the contrary, were works of wisdom put forth by historians, poets and others "as they were moved in their own minds." The most ancient of these doctrines was the Shu, a work which since the period of the Han dynasty, 202 B. C., has been called the Shu King.

A number of documents contained in this work date back to the twenty-fourth century B. C., and as they are regarded as historical, are considered to be of greater importance than are any others of their ancient writings.

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Second in antiquity and importance is the Shih, or the Book of Poetry. This work contains the religious views of its writers, also an account of the manners, customs and events of the times to which they belong. For 5000 years, in China, Tien, or Ti, has expressed the moving or creating force in the universe. In later ages, it is to be observed, this name was attached to royalty. Hwang Ti is the present title of the Emperor of China.

From some of the texts found in the Shu King it would seem that the Chinese had in the remote past caught sight of the scientific fact that virtue is its own reward. "Heaven graciously distinguishes the virtuous. . . . Heaven punishes the guilty."⁴¹

The principal object of Confucius seems to have been to inculcate those doctrines of his ancestors which, taking root, would in time bring about a return to those principles of former virtue, a faint knowledge of which seems still to have survived in China. The following precepts are found among his teachings:

"Knowledge, magnanimity and energy are the virtues universally binding. Gravity, generosity of soul, sincerity, earnestness and kindness constitute perfect virtue. Sincerity is the very way to Heaven. My doctrine is that of an all pervading unity. The superior man is catholic and not partisan. The mean is partisan and not catholic. The superior man is affable but not adulatory, the mean is adulatory but not affable."

When asked for a word which should serve as a rule

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of practice for all our life, he replied: "Is not Reciprocity such a word? What you do not want done to yourself do not do to others." On one occasion the question was asked him: "What do you say concerning the principle that injury shall be recompensed with kindness?" To which he replied: "Recompense injury with justice, and recompense kindness with kindness."⁴²

It is recorded by his disciples that there are four things from which the master was entirely free. "He had no foregone conclusions, no arbitrary predeterminations, no obstinacy and no egoism." Contrary to the rule of most reformers or leaders of opinion, he always regarded himself as a learner as well as teacher. It is related of Confucius that he at one time desired a governmental position, thinking that through its occupancy he might the better disseminate the ancient doctrines of rectitude and virtue. Offers of individual advantage could not swerve him from his well-grounded principles of honor. On one occasion one of the rulers of the country proposed to confer upon him a city and its revenues, but Confucius replied: "A superior man will only receive reward for services which he has rendered. I have given advice to the duke-king, but he has not obeyed it, and now he would endow me with this place, very far is he from understanding me."⁴³

The fact seems evident that Confucius had not sufficient strength of character to attempt a change in the social conditions of his time. He had not the grandeur

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of soul which would have enabled him to strike the key-note of reform. Monarchical institutions and social distinctions he did not rebuke. The brotherhood of man and a levelling of human society were probably never thought of by him; certainly they were never attempted.

By certain writers Confucius has been accused of insincerity in a few minor matters; still, the wisdom contained in his religious doctrines, the philosophical value of his teachings relative to the regulation of human conduct, and, above all, his purity of purpose, justly entitle his name to be enrolled among the greatest reformers of the world.

The lasting influence which this man exerted upon the minds of his countrymen and the appreciation in which his name and works are still held are shown by the fact that his descendants constitute the only order of hereditary nobility in China.

"He lived five hundred years before Christ; and yet to this day, through all the changes and chances of time and of dynasties, the descendants of Confucius remain the only hereditary noblemen and national pensioners in the empire. Even the imperial blood becomes diluted, degraded and absorbed into the body politic after the seventh generation; but the descendants of Confucius remain separate, through all the mutations of time and of government."⁴⁴

Laotse, the founder of the smallest of the three sects

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in China, namely, Confucianism, Buddhism and Taoism, was an old man when Confucius was in his prime. The word Taou signifies reason, but the doctrines believed by the Taoists prove their system to be the most irrational of all the religions of the East. In an article on the Taoist Religion, Warren Benton says:

"The tendency in rationalism is toward the utter destruction of a belief in the existence of unseen spirits of evil. Enlightened reason dethrones devils;* but Laotse created devils innumerable, and the chief concern of the Taoist sect has always been to manipulate these emissaries of evil. Modern rationalists deny the existence of devils and relegate them to the category of myths and personified ideas. Not so the rationalist of the Orient. He finds his greatest pleasure in contemplating the very atmosphere he breathes as filled with spirits constantly seeking his injury; and to outwit his satanic majesty is the chief end of his life."⁴⁵

At a time when a personal devil was gradually assuming shape it would have been singular, indeed, if there had not arisen one who, by his peculiar temperament and natural disposition, was exactly suited to the task of elaborating this doctrine in all its grim seriousness. That such an one did arise in the person of Laotse is evident from what is known regarding his history and teachings.

* EDITOR'S NOTE: Have there not been devils always? Do we not find our modern (Freudian) Satan in our "subconscious"?

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The growth of religious faith had long tended in this direction. Typhon, "the wind that blasts," "darkness" and the "cold of winter" constituted the foundation of a belief in a personal Devil; and when the time was ripe for the appearance of his satanic majesty, it required only a hypochondriac, a disordered mental organization to formulate and project this gloomy and unwholesome doctrine.

There is little known of the life and character of Laotse except that he labored assiduously through a long life-time for the establishment of certain principles or tenets which he believed to be essential to the well-being of humanity. In the twentieth chapter of his work are found to be some hints of his personality and of the gloomy cast of his character. He complains that while other men are joyous and gay, he alone is despondent. He is "calm like a child that does not yet smile." He is "like a stupid fellow, so confused does he feel. Ordinary men are enlightened; he is obscure and troubled in mind. Like the sea, he is forgotten and driven about like one who has no certain resting-place. All other men are of use; he alone is clownish like a peasant. He alone is unlike other men, but he honors the nursing mother."

Of all the various teachers who arose during the fifth, sixth and seventh centuries, B. C., none was able to rise to the position of moral grandeur occupied by Gotama Buddha. The efforts put forth by this great teacher seem to have been humane rather than religious. In his time,

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especially in India, society had become encysted beneath a crust of seemingly impenetrable conservatism, while religion or priesthood riveted the chains by which the masses of the people were enslaved.

The mission of Buddha was to burst asunder the bonds of the oppressed and to abolish all distinctions of caste. This was to be accomplished through the awaking of the divine life in each individual. The chief processes by which the lines of caste were weakened were in direct opposition to the established order of society. It was a blow at the old Brahminical social and religious code which had grown up under the reign of priesthood.

Notwithstanding the sex-prejudice which had come to prevail in India, it was directly stated by Buddha that any man or woman who became his disciple, who renounced the world and by abstinence from the lower indulgences of sense proclaimed her or his adherence to the higher principles of life, "at once lost either the privilege of a high caste or the degradation of a low one." Earthly distinctions were of no consequence. Rank depended not on the outward circumstance of birth, but on the ability of the individual to resist evil, or, upon his capacity to receive the higher truths enunciated by the new sun or savior — Buddha.

In one of the canonical books he is represented as saying: "Since the doctrine which I teach is completely pure, it makes no distinction between noble and common, between rich and poor. It is, for example, like

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water, which washes both noblemen and common people, both rich and poor, both good and bad, and purifies all without distinction. It may, to take another illustration, be compared to fire, which consumes mountains, rocks and all great and small objects between heaven and earth. Again, my doctrine is like heaven, inasmuch as there is room within it, without exception, for all; for men and women, for boys and girls, for rich and poor."⁴⁸

There is little doubt that the religion of Buddha was an attempt to return to the almost forgotten principles of a past age of spiritual and moral greatness. According to this ancient wisdom, man is an immortal soul struggling for perfection. The growth of the real man is a natural unfolding of the divine principle within, such process of evolution being accomplished through the power of the will. As every individual must work out his own salvation, this will-force must ever be directed toward the complete mastery of the body, or the lower self. In other words, the development of the higher life depends upon the power of the individual to overcome or conquer evil. The effect of every thought, word and deed is woven into the soul, and no one can evade the consequences of his own acts. All sin is the result of selfishness, so that only when one renounces self and begins to live for others does the soul life begin. No one who has arrived at a state of soul-consciousness will lead a selfish or impure life. On the contrary, every

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impulse of the devout Buddhist goes out toward humanity and God, of whom he is a conscious part.

Gotama Buddha was not a "savior" in the sense of bloody sacrifice for the sins of the people. On the contrary, he was an example to mankind, a man who through moral purification and a life of self-abnegation had prepared himself for this holy office. Mythologically or astrologically, he was the new sun born at the close of the cycle. He was the great Light which revealed the way to eternal repose, Nirvana. The mythical Buddha was the prototype of the mythical Christ. His mother was Mai or Mary, Queen of Heaven, or the Vernal Spring. He was a new incarnation of the Sun, the Savior of the world. In process of time his many miracles were offered as proof of his divine character. Although he taught the existence of a great and universal Power, he made no attempt to explain the unknowable. The Infinite is to be contemplated only through its manifestations. Nirvana is not annihilation, as has been erroneously taught by Christian missionaries. As explained by Buddhists themselves, it comprehends a state of absolute rest from human strife and wretchedness. It is the absorption or relapsing into the great First Principle, whence all life is derived, a state so pure that the human is lost in the divine.

*Lamp of the Law!
I take my refuge in thy name and Thee!
I take my refuge in thy Law of Good!*

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*I take my refuge in thy Order! Om!
The dew is on the Lotus! — rise, Great Sun!
And lift my leaf and mix me with the wave.
Om Mani Padme Hum, the Sunrise comes!
The Dewdrop slips into the shining Sea! ⁴⁷*

From the Buddhist colleges at Nolanda went forth teachers who, inspired with enthusiasm in the cause of human justice and individual liberty, endeavored to abolish the abominations which had grown up under Brahminical rule. The masses of the people, however, were too deeply sunken in infamy, wretchedness and ignorance to accept, or even understand, the pure doctrines of the great teacher, and, as might have been anticipated, priesthood soon assumed its wonted arrogance, and eventually the whole outfit of antiquated dogmas was tacked upon the new system.

Through the various efforts put forth for the elevation of mankind during the six or seven hundred years which preceded the advent of Christianity, sufficient strength had been given to the moral impetus of humanity to create in many portions of the world a strong desire for a return to pure principles and to make the appearance of a spiritual teacher like Christ possible. The effects, however, of ages of moral and intellectual degradation, in which the lowest faculties have been stimulated to the highest degree, are not wiped out in a few centuries of struggle by the few among the people who desire re-

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form. As true reform means growth, those who have reached a higher stage of development can only point the way to others; they are powerless to effect changes for which the masses are unprepared.

Although through a partial revival of the ideas entertained by an ancient people the attempt was made by Zoroaster, Confucius, Gotama Buddha, Pythagoras, the Stoics and other schools of philosophy to elevate the masses of the people, and although the unadulterated teachings of the man called Christ were doubtless an outgrowth of this movement, yet the human mind had not, even as late as the appearance of this last named reformer, sufficiently recovered from its thraldom to enable the masses to grasp those higher truth which had been entertained by an earlier civilized people.

While there are doubtless many points of similarity between the religious system elaborated by Gotama Buddha and that enunciated by Christ, there is little likeness between the teachings of the former and those set forth by the Romish Church or by Paul. Seven hundred years B. C., the Persians had grasped the idea that virtue is its own reward, and that every soul is responsible for its own growth. The fundamental doctrine of the Christian Church today is that of a vicarious atonement, a belief which takes away man's responsibility for his own misdeeds.

STONES OR COLUMNS AS THE DEITY

"Throughout all the world, the first object of idolatry

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seems to have been a plain unwrought stone, placed in the ground as an emblem of the generative or procreative powers of Nature.”⁴⁸

In the language of symbolism the upright stone prefigures either a man, reproductive energy or a god, all of which at a certain stage in the human career had come to mean one and the same thing; namely, the Creator.

In the earlier ages of male worship, upright stones as emblems of the Deity were plain unwrought shafts, but in process of time they began to be carved into the form of a man, a man who usually represented the ruler or chief of the people, and who, as he was the source of all power and wisdom, was supposed by the ignorant masses to be an incarnation of the sun. Thus arose the spiritual power of monarchs, or the “divine right of kings.”

Wherever obelisks, columns, pillars, attenuated spires, upright stones or crosses at the intersection of roads are found, they always appear as sacred monuments, or as symbols of the Lingham God.

The Chaldean Tower of which there are extant traditions in Mexico and in the South Sea Islands, the Round Towers of Ireland, the remarkable group of stones known as Stonehenge, in England, the wonderful circle at Abury through which the figure of a huge serpent was passed, the monuments which throughout the nations of the East were set up at the intersection roads in the center of market places, and the bowing stones employed as oracles in various portions of the world have

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all the same signification and proclaim the peculiar religion of the people who worshipped them.

Whether, as among the Jews in Egypt, a pillar is set up as a "sign" and a "witness" to the Lord, or, as with the Mohammedans, such figures appear as minarets with egg-shaped summits, whether, as among the Irish, stand forth as stately towers defying time and the elements or, as among the Christians, appear as the steeple which points towards heaven, the symbol remains, and the original significance is the same.

The Lord of the Israelites who was wont to manifest himself to his chosen people in a "pillar of smoke by day" and a "pillar of fire by night" is said to be none other than a reproductive emblem, as was also the "Lord" who "reposed in the ark of the covenant." Monuments set up to symbolize the religion of the Parsees or fire-worshippers, after they had succumbed to the pressure brought to bear upon them by the adorers of the male principle, were each and all of them like their great prototype, the tower of Babel, typical of the universal creative power which was worshipped as male.

Notwithstanding the fact that the male energy had come to be recognized as the principal factor in reproduction, it is observed that wherever these monuments or other symbols of fertility appear, there is always to be found in close connection with them certain emblems symbolical of the female power, thus showing that although the people by whom they were erected had be-

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come worshippers of the masculine principle, and although they had persuaded themselves that it was the more important element in the deity, they had not become so regardless of the truths of Nature as to attempt to construct a Creator independently of its most essential factor.

Protestant Christianity, probably the most intensely masculine of all religious schemes which have claimed the attention of man, has not wittingly retained any of the detested female emblems, yet so deeply has the older symbolism taken root, that even in the architecture of the modern Protestant church with its ark-shaped nave and its window toward the rising sun, may be detected the remnants of that early worship which the devotees of this more recently developed form of religious faith so piously ignore.

The large number of upright columns, circles of stone, cromlechs and cairns still extant in the British Isles, bears testimony to the peculiar character of the religious worship which once prevailed there. Of these shrines perhaps none is more remarkable than that of Stonehenge, in England. Although during the numberless ages which have passed since this temple was erected many of the stones have fallen from their original places, still by the light of more recently established facts concerning religious symbolism, it has been possible, even under present conditions of decay, for scholars to unravel the mysterious significance of this remarkable

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structure. Stonehenge is composed of four circles of mammoth upright shafts twenty feet high, the one circle within the other, with immense stones placed across them like architraves.

In ancient symbolism the circle was the emblem of eternity,* or of the eternal female principle. Mountains were also sacred to the gods. It has been said that a ring of mountains gave rise to these circular temples. Faber assures us that a circular stone temple was called the circle of the world or the circle of the ark, that it represented at once the inclosure of the Noetic Ship, the egg from which creation was produced, the earth and the zodiacal circle of the universe in which the sun performs its annual revolutions through the signs. Stonehenge is said to be the temple of the water god, Noah, who, as we have seen, was first worshipped as half woman and half fish or serpent, but who finally came to be regarded as a man-serpent (or fish) Deity.

On approaching Stonehenge from the northeast, the first object which engages the attention is a rude boulder, sixteen feet high, in a leaning posture. This stone has been named the Friar's Heel, but until recently its signification was wholly unknown.

Regarding the upright shaft which stands sentinel over the mysterious circle of mammoth stones called Stonehenge, Forlong says that it is no Friar's Heel, but

* EDITOR'S NOTE: The serpent, tail in mouth, was the Egyptian symbol.

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an emblem of fertility dedicated to the Friday divinity. It is represented as the "Genius of Fire," not the genius of ordinary fire, "but of the supersensual Divinity, celestial fire."

Regarding these remarkable stones to which the Lingham god is a mere introduction, Forlong says: "No one who has studied phallic and solar worship in the East could make any mistake as to the purport of the shrine at Stonehenge . . . yet the indelicacy of the whole subject often so shocks the ordinary reader, that, in spite of facts, he cannot grant what he thinks shows so much debasement of the religious mind; facts are facts, however, and it only remains for us to account for them. Perhaps indeed in these later times an artificial and lower phase of sensuality has taken the place of the more natural indulgence of the passions, for procreative purposes, which principally engrossed the thoughts of early worshippers."⁴⁹

Higgins is of the opinion that Stonehenge is the work of the same era with the caves of India, the pyramids of Egypt and the stupendous monument at Carnac, a structure which, it is claimed, must have required for its construction an amount of labor equal to that of the pyramids.

Undoubtedly there has never been a religious shrine which has excited more curiosity than has Abury, of which, unfortunately, nothing now remains, although in the early part of the eighteenth century enough had

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been preserved to prove the identity of its signification with other ancient religious monuments, both in the British Isles and in the countries of the East. Perhaps there is no way by which this shrine can be better understood than by quoting the exact language of those who have written upon the subject. Especially is this true concerning the testimony of those who, after personal investigation, have given to the public the results of their research.

In the History of Wiltshire, published by Sir R. Colt Hoare, Bart., appears the following from Dr. Stukeley: "The situation of Abury is finely chosen for the purpose it was destined to, being the more elevated part of a plain, from whence there is almost an imperceptible descent every way. But as the religious work in Abury, though great in itself, is but a part of the whole (the avenues stretching above a mile from it each way), the situation of the whole design is projected with great judgment, in a kind of large, separate plain, four or five miles in diameter. Into this you descend on all sides from higher ground. The whole Temple of Abury may be considered as a picture, and it really is so. Therefore the founders wisely contrived that a spectator have an advantageous prospect of it as he appeared within view. When I frequented this place, which I did for some years together, to take an exact account of it, staying a fortnight at a time, I found out the entire work by degrees. The second time I was here, an avenue was a new

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amusement; the third year another. So that at length I discovered the mystery of it, properly speaking, which was, that the whole figure represented a snake transmitted through a circle. This is an hieroglyphic or symbol of highest note and antiquity.

"In order to put this design in execution, the founders well studied their ground and to make their representation more natural, they artfully carried it over a variety of elevations and depressions, which, with the curvature of the avenues, produces sufficiently the desired effect. To make it still more elegant and picture-like, the head of the snake is carried up the southern promontory of Hackpen Hill, toward the village of West Kennet; nay, the very name of the hill is derived from the circumstance. . . . Thus our antiquity divides itself into three great parts, which will be our rule in describing this work. The circle at Abury, the forepart of the snake leading toward Kennet, which I will call Kennet Avenue; the hinder part of the snake leading toward Beckhampton, which I will call Beckhampton Avenue; for they may be well looked on as avenues to the great temple of Abury, which part must be most eminently called the Temple. . . .

"The plan on which Abury was built is that sacred hierogram of the Egyptians and other ancient nations, the circle and snake. The whole figure is the circle, snake and wings. By this they meant to picture out, as well as they could the Nature of the Divinity."

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The temple which represents the body of the snake is formed by a circular agger of earth having its ditch withinside. As this is contrary to the mode adopted in works of defence, it is thought to prove the religious character of Abury. In a description given of this shrine by Higgins is the following:

"These ramparts inclose an area of 1,400 feet in diameter, which on the edge nearest the ditch was set round with a row of rough, unhewn stones, and in the center was ornamented with two circular temples, composed of the same native stones."⁵⁰

The space of ground included within the *vallum* has been estimated at twenty-two acres, and the outward circumvallation was computed at 4,800 feet. The number of stones that formed this outer circle was originally one hundred, of which, in the year 1722, there were eighteen standing, and twenty-seven thrown down.

In the village of Rudstone in Yorkshire there stands a huge stone, the significance of which, at the present time, is clearly understood by scholars. Its depth below the surface of the ground is said to be equal to its height above, which is twenty-four feet. It is five feet, ten inches broad and two feet thick, its weight being upwards of forty tons.⁵¹

The gigantic rocking stones found in nearly every quarter of the globe are now known to be religious monuments of remote antiquity. Not long ago I saw a description of one of these oracles to be found in Buenos-

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Ayres, South America, and a few months later there appeared the following account of a similar stone found in Sullivan Co., N. Y.

"At first sight it would scarcely attract attention, but a closer observation reveals the remarkable position which it occupies. The total weight of the immense boulder has been variously estimated at from forty to fifty tons and its bulk at from 500 to 700 cubic feet. It is almost perfectly round, much resembling a huge orange, and so nicely balanced on a table of stone as to be easily set in motion by a single man, providing the operator exerts his strength on the north or south sides. On either of the other sides the combined strength of forty elephants would not be sufficient to cause the least oscillation. Although it is easily rocked, we are assured that as many men as could surround it would be unable to dislodge it from the pivot on which it rests."⁵²

The writer of the above, who was evidently ignorant of the extent to which these monuments are scattered over the earth, seemed to regard it as a singular freak of Nature with no significance other than that of a natural curiosity.

The round towers of Ireland, over the origin of which there has in the past been so much controversy, are now pretty generally admitted to be analogous in their use and design to Stonehenge, Abury and other extant monolithic structures.

Many writers have endeavored to prove that these

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towers were belfries used in connection with Christian churches; others that they were purgatorial columns or penitential heights, similar in design to the pillar of St. Simeon Stylites. Others again have argued that they were used as beacons and others that they were intended simply as receptacles for the sacred fire known to have formerly been in use in the British Isles. Although numberless arguments have been brought forward to refute these theories, it is thought that the expensive architecture alone of the elegant and stately columns known as Round Towers contradicts all these "guesses," and that their grandeur and almost absolute indestructibility proclaim for these towers a different origin than that of the lowly and miserable huts which in a later age were erected beside them for purposes of worship by the Romish Christians. The same objection is made also against the theory that these monuments were erected in memory of the several defeats of the Danes. As an answer to the argument that they were erected by the Danes to celebrate their victories, it is declared that the character of the hieroglyphics upon them is such as to render this theory worthless. Besides, throughout the country of the Danes and Ostmen, there is nowhere to be found an example of architectural splendor such as is displayed in the construction of these columns. In the north of Scotland was one of these monuments upon which were depicted war-like scenes, horses and their riders, warriors brandishing their weapons and troops shouting for vic-

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tory, while on the other side was a sumptuous cross, beneath which were two figures, the one evidently female, the other male.

In Cordiner's *Antiquities of Scotland*, is a description of an elaborately carved obelisk. On one side of this column appears a mammoth cross, and underneath it are figures of uncouth animals. Among these carvings are to be seen the bulbul of Iran, the boar of Vishnu, the elk, the fox, the lamb and a number of dancing human figures. In fact all the configurations are not only in their nature and import especially Eastern, but are actually the symbols of the various animal forms under which "the people of the East contemplated the properties of the Godhead."

Carnac, in upper Egypt, is a monolith of the same symbolic character. It is hewn from a solid block of black granite and is eighty feet high.

Henry O'Brien, a cultured Irishman, who in London became, in his own line of investigation, one of the chief contributors to *Fraser's Magazine* at its best, in response to a call by the Royal Irish Academy for productions relating to the origin and use of the Round Towers, declared that they were erected by a colony of Tuath-de-denaans, or Lingham worshippers from Persia, who had left their native land because of the victories gained over them by their rivals, the Pish-de-danaans, a sect of Yoni worshippers — in other words, the sect which recognized the female element as the superior agency in re-

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production, and which, therefore, worshipped that element as divine. In the devastating wars which swept over Persia and the other countries of antiquity prior to the age of the later Zoroaster, the Pish-de-danaans were victorious, and, driving from the country the Tuath-de-danaans, or male worshippers, succeeded in reestablishing, and for a time maintaining, the old form of worship. O'Brien claims that the Tuath-de-danaans who were expelled from Persia emigrated to Ireland and there continued or preserved their favorite form of worship, the Round Towers having been erected by them in conformity to their peculiar religious views. This writer assures us that the old Irish tongue bears unmistakable evidence of the relation existing between these countries. In addition to the similarity of language which is found to exist between ancient Ireland or Iren, and Persia, or Iran, the same writer observes that in all their customs, religious observances and emblems, the resemblance between the two lands is preserved.

Much regret has been expressed by all the writers who have dealt with this subject that at an earlier age, when Stonehenge, Abury and various other of the ancient monumental shrines of the British Isles were in a better state of preservation, before bigotry and religious hatred had been aroused against them, more minute observations of their character and of all the details surrounding them could not have been made; yet, notwithstanding the late date at which these investigations were begun,

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it is believed that a fair amount of success has crowned the efforts which have been put forth to unravel the mysteries bound up in them.

When we remember that every detail connected with the sacred monuments of the ancients was full of significance, that their religious ideas were all portrayed by means of symbols which appeared in connection with their sacred edifices, the extent to which a thorough understanding of these details would assist in revealing the mysteries involved in universal religious conceptions may in a measure be realized.

The identity of the symbols used to express religious ideas and the extent to which conceptions of a creative force have been connected in all portions of the globe are set forth in the following from Barlow:

"A complete history of religious symbolism should embrace all the religions of antiquity no less than the Christian, and it would require as thorough a knowledge of their tenets as of our own to explain satisfactorily its influence in regulating the practice of art."⁵³

NOTES:

¹ Hargrave Jennings, "Phallicism."

² "Primitive Culture," vol. i., p. 295.

³ Max Muller, *Origin and Growth of Religion*, p. 279.

⁴ Godfrey Higgins, *Celtic Druids*.

⁵ *Origin and Growth of Religion*, p. 221.

⁶ *Ibid.*

⁷ *Essay x.*

⁸ See *Anacalypsis*, book iii., ch. ii.

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⁹ Ancient Faiths Embodied in Ancient Names, vol. i., p. 311.

¹⁰ Jennings, Phallicism.

¹¹ Symbolism of Ancient Art.

¹² The fact will doubtless be remembered that a similar belief was entertained concerning the birth of Julius Cæsar.

¹³ Anacalypsis, book v. ch. iv.

¹⁴ Anacalypsis, book vi. ch. ii.

¹⁵ Pagan Idolatry, book i, p. 170.

¹⁶ Ibid.

¹⁷ Historical and Critical Commentary of the Old Testament.

¹⁸ Tylor, Primitive Culture, vol. ii., p. 272.

¹⁹ Kinship and Marriage in Early Arabia, ch. vi., p. 179.

²⁰ Inman, Ancient Faiths, vol. i., p. 3.

²¹ Ancient Faiths Embodies in Ancient Names, vol. i., p. 237.

²² Ancient Faiths, vol. i., p. 607.

²³ Judges ii., 12, 13.

²⁴ 1 Samuel vii., 3, 4.

²⁵ Deuteronomy xiii.

²⁶ Rivers of Life and Faiths of Man in all Lands, vol. i., p. 325.

²⁷ Rivers of Life, vol. i., p. 275.

²⁸ Barlow, Essays on Symbolism, p. 121.

²⁹ Chambers Edinburgh Journal.

³⁰ Forlong, Rivers of Life, vol. i., p. 219.

³¹ See Evolution of Woman, p. 228.

³² Maurice, Indian Antiquities, vol. i.

³³ Inman, Ancient Faiths, vol. i., p. 59.

³⁴ Ancient Faiths, vol. ii., p. 64.

³⁴ Psalms, cxl.

³⁵ Ibid, cxxxvii.

³⁶ Quoted by Viscount Amberley from Haug's Translations.

³⁷ Spiegel's Translation.

³⁸ Vespered xxvi. Spiegel's Translation.

³⁹ Yacna, xxxviii.

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- ⁴⁰ Legge, Preface to vol. iii. of *Shu King*.
- ⁴¹ Max Muller, *Sacred Books of the East*, book iv.
- ⁴² Yun Lu, xiv. 26.
- ⁴³ Quoted by Amberley, *Analysis of Religious Belief*, vol. i., p. 197.
- ⁴⁴ Thomas Magee, in the *Forum*, vol. x., p. 204.
- ⁴⁵ *Popular Science*, Jan. 1890.
- ⁴⁶ Viscount Amberley; *Analysis of Religious Belief*, vol. i., p. 216.
- ⁴⁷ Arnold, *Light of Asia*.
- ⁴⁸ Celtic Druids, ch. vi., p. 209.
- ⁴⁹ *Rivers of Life*, vol. ii., p. 233.
- ⁵⁰ Celtic Druids, *Description of plates*, p. xx.
- ⁵¹ See *Rivers of Life*.
- ⁵² The St. Louis (Mo.) *Republican*.
- ⁵³ *Symbolism*, p. 10.

RELIGIOUS IDEAS IN JAPANESE PHALLICISM

BY

DR. GENCHI KATŌ

ASSISTANT PROFESSOR IN THE TŌKYŌ IMPERIAL
UNIVERSITY



RELIGIOUS IDEAS IN JAPANESE PHALLICISM

AS IS WELL KNOWN to occidental students of things Japanese, the ancient Japanese had myths, customs, and religious rites of a sexual character. Their ancient documents, for example, the *Kojiki*, or "Records of Ancient Matters," the *Nihongi*, or "Chronicles of Japan," and the *Kogoshūi*, or "Gleanings from Ancient Stories," are full of examples. The mild climate, the serene azure sky, the green verdure of May fields, pink-coloured hillsides with spring cherry-trees in full bloom — all these naturally induced the Japanese mind of old to try to explain the mysterious growth of Nature by the analogy of human procreation. So, our ancient mythology says, the divine parents, Izanagi and Izanami, gave birth to the sea, the rivers, the mountains, trees and grasses, the Great-Eight-Island-Country, as well as the Sun-Goddess, the Moon-God, and the Storm-God. Here we see an analogy in description between men and natural objects in explaining their origin. In the Japanese explanation both man and nature are accounted for under one and the same mode of thinking or category. Men and nature both come from the common divine parents, Izanagi and Izanami. In my opinion it is the generating and fructifying power of Nature that gave

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rise to Japanese phallicism, for we know that Japanese phallicism still existing even to-day has some connection or other with agricultural Shintō rites. We read in the *Kogoshūi* that when Mitoshi-no-Kami, the god of rice, was provoked, and in consequence sent a number of locusts to kill the young rice plants in the rice field of the offender, people in surprise offered a phallic emblem to the god, as a means of appeasing him. This is the first mention of phallicism or actual phallic rites in Japanese literature.¹ The *Kogoshūi* is one of the oldest of our documents, having been written by Imbe-no-Hironari² in A. D. 807. The recent discovery of a clay effigy with a big male sexual organ, in Saba-Gun, Kōtsuke Province, and that of a phallic emblem of clay excavated by Dr. Torii-Ryūzō in Hamadera, Izumi Province, show that phallicism had probably existed among the Japanese long before the time of Imbe-no-Hironari, and indeed dates from prehistoric times.

For the purpose of securing a rich harvest in autumn, at the beginning of every year a phallic effigy, generally made of wood, is offered to Mitoshi-no-Kami, or the Rice Deity, of the Tagata Shrine in Higashi-Kasugai-Gun, Owari Province — a wooden figure rudely carved with a large male sexual organ projecting. In the yearly agricultural rites of the Hachiman Shrine at Ni-ike in

¹ *Vide* W. G. Aston, *Shintō, the Way of the Gods*, p. 196.

² *Vide* my English Translation of the *Kogoshūi*.

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Mikawa Province and the Warei Shrine at Uwajima in Iyo Province, phallic emblems still constitute an indispensable part of the ceremonials. In the village of Ayusawa near Gotemba Station on the Tōkaidō line, stands a couple-deity of stone called Dōsojin, another name of Sae-no-Kami, a phallic god that appears in the *Kojiki* and the *Nihongi*, whom the villagers there call Mitoshi-no-Kami, the August Year or Rice God, or Wakatoshi-no-Kami, the Young Year or Rice God, or Ōtoshi-no-Kami, the Great Year or Rice God, making use of the names of the gods mentioned in the *Kojiki* and the *Nihongi*. Also at the Sugiyama Shrine in Takami Village (Tachibana-Gun in Musashi Province), on the sixteenth day of the first month according to the lunar calendar, the rice fields dedicated to the God (Itakeru-no-Mikoto, the son of the eminent Susanō-no-Mikoto of the Sugiyama Shrine are the first to be cultivated. This is carried out by the farmers every year with religious ceremonies at which time a rural song that has some reference to phallicism is sung in celebration of the auspicious occasion.

According to information given to me by my friend, Mr. Numada, a well-known archæologist, Takoku-Daimyōjin of Higashiyama Village in Tama-Gun, Musashi Province, seems to have some connection with agriculture, for, though the ideographs in the name "Takoku" mean "foreign country," yet the real meaning

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may be "a great deal of rice," and I suppose that the god is probably a guardian spirit of agriculture.

From what I have mentioned above, we can easily see that Japanese phallicism has been inseparably connected with the agricultural life of the farmer, occupying a position similar to the cult of Priapus, a phallic god of fertility in ancient Greece.

This is the agricultural aspect of phallicism in Japan, as we might call it. However, we must not forget that there are other aspects of phallicism now existing among uneducated people in this country, which may be enumerated as follows: first, the present phallic deities are regarded chiefly as guardian deities of marriage, and, second, as superhuman warders for man against diseases of the sexual organs, and third, as patrons of barren women and prostitutes, granting the prayers of the former for children and those of the latter for lovers. Students of the subject are familiar with this secondary aspect of phallicism, found in nooks and corners throughout the Empire, where such worship yet survives. To the superficial observer, influenced by modern culture and material science, it may seem that the Japan of to-day is so enlightened that it has no room for such primitive rites as phallic worship, but unbred people of the remote secluded parts of the country have never abandoned this worship and still seriously observe among themselves religious customs and habits of a

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phallic nature that have come down from ancient times to modern.

A writer of some fame in the Tokugawa regime, Tachibana-Nankei by name, mentions in his *Tōyūki* or "Travels in the Eastern Provinces," the firm belief in phallicism held by the country people in the north-eastern districts at that time.

Tachibana-Nankei tells us that at Atsumi in Dewa he saw here and there wooden phallic emblems set apart from the sacrilege of the chance touch of thoughtless country folk, or tabooed under sacred straw ropes (*shimenawa*) stretched between two rocks, and, as these phallic objects were the gods of localities, people were accustomed to worship them with earnestness, and were never remiss in their religious duties towards them. They were worshipped even in the presence of government officials of high rank. To cursory observation, the belief may seem somewhat childish and superstitious, but there may be some deep esoteric meaning of Shintō in these practices.³

Satō-Shinen or Satō-Nobuhiro, a celebrated scholar of the Tokugawa regime, is equally serious in interpreting the meaning of phallicism in his work *Yōzō-Kaiku-Ron*, or "Procreation of the Universe," and goes a step further than Tachibana-Nankei, somewhat philosophically explaining the meaning of phallicism in the following way:

■ *Vide* W. G. Aston, *Shintō, the Way of the Gods*, p. 195.

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"The *Ame-no-Nuboko*, or 'Heavenly-Jewel-Spear,' which the Ancestral Deities in Heaven bestowed upon Izanagi and Izanami had the shape of a phallus, so that the divine couple got a suggestion through it and were overjoyed in their nuptial union, begetting different gods successively. These are marvelous divine affairs indeed, minutely described in our old records, to which one may well refer.

"The phallus is otherwise called the 'Heavenly Root' or '*Cœlestis Penis*'.⁴ In different parts of the Japanese

⁴ As is reported by Hirata-Atsutane and indeed by Genjō (or Hiouen-Tsiang, himself, a celebrated Chinese pilgrim to India in the seventh century A. D., the people there had a cult of the Hindoo phallic god Siva or Mahesvara, and the "Heavenly Root" or "*Cœlestis Penis*," the symbol of the god, was worshipped by both sovereigns and common people with sincerity. It was not a thing to be treated lightly as we moderns are inclined to think of it, but a very serious matter of religious belief among them.

In the life of Hiouen-Tsiang in the works *Zokukōsōden* (*Hsiü kao-séng-chuan*) and *Shakahōshi* (*Shih-chia-fang-chih*) written by a Chinese Buddhist monk called Dōsen (Tao Hsüan), a contemporary of Hiouen-Tsiang, we find an account of phallic cults observed enthusiastically in Middle India as follows:

"In Kapitha there is a Great Heavenly Root in a shrine of some hundred feet in height, which both sovereign and subject reverentially worship, and they never consider the phallic cults indecent, for they are of the opinion that all beings in the world are sprung from it" (Dōsen, *Zokukōsōden*, Japanese edition, Vol. IV. *Shakahōshi*, Japanese edition, Vol. I. Cf. Hirata-Atsutane, *Indo-Zōshi*, Vol. VIII. *Hirata's Collected Works*, Japanese edition, Vol. XIII, p. 306).

Let me add a few examples of phallic worship in China, although it is generally believed among some Japanese scholars of note that there is no surviving trace of phallic worship to remind us of its

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having existed there. According to my friend, Dr. Ueda, who was connected with the Manchurian Railway Company, in 1916 (the 5th year of Taishō), a phallic stone was unearthed near Kyū Wan (Chiu-wan) in Port Arthur some years prior to the aforesaid date. The so-called Pa-Kua-Shih of I-Shan in Shan-Tung-Hsing seem to be phallo-ktenic stones to which Chinese women pray to insure pregnancy, according to Dr. Ueda and Captain Iwata of the Japanese Army, formerly stationed in China. And we must remember that the phallicism of both places mentioned above is entirely free from the influence of Lamaism, and so we can conclude that with all probability it is indigenous to Chinese soil and to be traced as early as the second Han Dynasty, as Ueda mentions in his report. We have some reason to suppose that the Niang-Niang-Miao on Mt. Mi-Chēn near Taisekkyo (Tai-Shih-Chiao) may be considered an elaborate transformation of gross phallicism. We have also a faint trace of phallicism having existed among the Formosan Chinese, because we have secured phallic stones, about fifty in number, which were unearthed in the compound of Mt. Sasaki at Gozengai in Tainan, Formosa, in the year 1915 (the 4th year of Taishō).

My friend Mr. Nishiyama, a great traveler on educational and commercial affairs in China, has reported to me that he has actually witnessed the so-called Kou-Yang-Shih or the stones of the Dog's Phallos on a small hill outside the castle of Kuei-Lin-Fu in Kuang-Hsi-Hsing, where barren women go and offer prayers to miraculous stones for children. Moreover, when I was in Hong-Kong in 1918 (the 7th year of Taishō), at a certain spot on the Bowen Road, I found a big rock whose phallic aspect is hardly discernible. To this very rock, however, barren Chinese women pray for children, and legitimate Chinese housewives pray for restoring their husbands' love, lost to them in favour of concubines. Prostitutes also offer prayers here in order that they may captivate their lovers. At the foot of this symbolic stone of curious shape stands a very poor small shrine called Yin-Yuan-Kung or Marriage Shrine, and every year on the 15th of January in the lunar calendar, I am told, even nowadays a number of superstitious Chinese women go there to offer prayers. In my opinion this is an instance of disguised phallic worship exist-

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Empire in olden times shrines were very often erected to it.

"For the Jewel Spear is the Root of Heaven and Earth. Without a male and a female principle, nothing on earth can be born and grow. This is the necessary course of Nature, and we see this universal and fundamental truth not only in the animal kingdom but also in the vegetable world. So it is quite natural and reasonable, thanks to the unseen protection of the August Producing Divinity, that all sentient beings are sexually connected and leave behind their offspring from generation to generation without interruption and cessation."

Judging from Tachibana-Nankei's information about phallic worship then practically universal in the north-eastern districts, phallicism in that locality was never of archaic interest, but a real living faith among the country folk. The case is the same with phallic worship among the peasants of Urawa Machi in Saitama Prefecture today. Here a small shrine dedicated to a phallic stone still stands in a cornfield about half a mile from the Urawa Middle School, and believers offer votive offerings at the shrine.

ing in China even at the present day. From what I have mentioned above, phallic worship in China is traceable from as early a date as the time of the 2nd Han Dynasty down to the present day. Prof. Parker says:

"There is a considerable amount of disguised linga worship, especially in the south of China; and in any case prayers for children, offered up by women, are common enough in every province." (Parker, *Studies in Chinese Religion*, p. 7).

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At Hisa Village in Kando-Gun, Izumo, there still exists a shrine called Konseidō⁵ in the precincts of the Buddhist Temple, Kezōji, under the control of the Gakuenji. The Konsei Shrine is sacred to a phallic symbol.

Those who suffer from diseases of the sexual organs worship there and by virtue of faith in the phallic deity Konsei they often recover. Once a village policeman, it is reported, came to inspect the site and commanded the guardian priest in charge of the phallic deity to abolish such a licentious cult, as injurious to public morality. It was not a long time, however, before the policeman was seized with a violent attack of fever, and his illness compelled him to resign his post at his own request and at last he succumbed. Simple minded village believers took it for a divine penalty inflicted on the infidel policeman because of his iconoclasm, and as a matter of course they doubly fostered their good old faith in Kon-

⁵ Konsei, sometimes pronounced Kōsensama corruptedly by the uneducated villagers of Kawaguchi in Kita-Akita-Gun, Akita Prefecture, is another name for the phallic deity. So also in Makibori, Rikuchū, we have the historically famous Konsei-Daimyōjin. Tradition says it is a phallic emblem in iron. At the Konsei Pass in the Nikkō Mountains, also some stone phalloi are worshipped in a small shrine by the roadside. Ban-Nobutomo mentions that there is a Konsei-Daimyōjin on Mt. Ishigami in Kurokawa-Gun, Mutsu Province, in his learned book entitled *Shimmeichō-Kōshō*, or "Notes on the Shintō Shrines Mentioned in the *Engishiki*." In the Buddhist Temple Ban-naji in Ashikagamachi, Shimotsuke Province, there is a phallic stone called Konsei-Daimyōjin, and tradition says Ashikaga-Yoshiuji was born by virtue of this miraculous stone fetish in phallic shape.

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sei, the phallic deity, quite contrary to the expectation of the poor intelligent policeman.

It is stated that the same iconoclastic movement was once started in vain by the police at Ōta in Imba-Gun, Chiba Prefecture, in order to suppress a cult of gross naturism conducted at the shrine of Kumano-Gongen there.

It is reported that at the Yayegaki Shrine in Izumo all the abominable figures of the sort have been entombed by the command of the police.

As early as 1872 (the 5th year of Meiji) the Tōkyō Government issued orders to abolish all such obscene religious practices.

Miyao-Sadao, a faithful disciple of the famous Hirata-Atsutane, published some illustrations of various stone emblems, both male and female in shape, and called them *In-Yō-Shinseki-Zu* or "Illustrations of Divine Phallo-Ktenic Stones."

He writes to the following effect:

"These divine phallic emblems of stone represent the Deity Mi-Musubi-no-Ō-Kami, or the Great August Divine Producer, and are not artificially manufactured by human hands but were begotten from the womb of great Nature, when the same Producing Deity gave birth to all beings. Worship the deity and be sure of enjoying the divine favours. So, through the unseen protection, a lover will be favoured with the blessing of getting his sweetheart, a young man and woman will be favoured

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with securing a fine match, while married women will never remain barren and sorrowful. Hold steadfast to the faith in the deity, and you will be helped!"

Needless to say, the great master Hirata-Atsutane, an enthusiastic Shintoist, shared with his beloved disciple in this view. In the spring of each year, it is said, when the cherry trees bloomed the Hirata family observed rites in honour of a certain god which was represented by phallic stone emblems. In his book *Indo-Zōshi*, Hirata-Atsutane tells us that he once procured a stone phallos at a certain curio-dealer's shop and he came to regard it as divine, because he thought it was doubtlessly a miraculous stone, neither natural nor artificial, so that it was of supernatural origin, *i. e.*, a deity of stone. Hirata-Atsutane was so serious and earnest that he himself really worshipped the stone phallos (Hirata-Atsutane, *Indo-Zōshi*, Vol. VIII. *Collected Works*, Japanese edition, Vol. XIII, p. 304.)

The Government has endeavoured to suppress this gross form of nature worship, as in the case of the phallic worship of Dōso-Konsei-Daimyōjin, which is an actual stone Priapus in the compound of the Myōanji of the Buddhist Zen Sect at Atsuta in Nagoya City. The distribution of amulets of the same indecent nature is also strictly forbidden by order. The stone image of a female deity called "Great Sannō-Gongen" with the kteis disclosed and painted a bright vermilion color, exhibited in the compound of the Kanshōji of the Buddhist Shin-

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gon Sect in Tatebayashi, Kōtsuke Province, has suffered the same fate. The crotch of a Chinese nettle-tree (*celtis sinensis*) of a curious shape at Aoyama Harajuku in Tōkyō, is regarded by the superstitious as a kteis, and phallic worship has ensued, wherein the crotch of the tree is given an indecent name (*Omanko Enoki*). In spite of government orders, people have erected a small shrine with an artificial Shintō gateway at the side of the tree, calling it the Furusato or Enoki Shrine. They worship here and pray for recovery from sexual diseases.

As stated above, the phallic emblem Konsei of the Kezōji has officially been replaced by a Buddhist deity called Nikko-Bosatsu (lit. "Bodhisattva Sunlight") by the command of the prefectoral government. The reason is that it is disgusting to the civilized mind of the modern Japanese. Here we find the reason why a number of disguised forms of phallic objects have come into being in Japan. Generally speaking, not the command of government officials, but moral and religious ideas of a higher order have already come into conflict with the licentious religious customs and cults of a lower nature, and oftentimes we see changes taking place in the latter through the influence of the former. The following instances may suffice to illustrate the point.

We are told that some years ago there was a shrine called Me-Oto-Jinja attached to the Mariko Shrine in Numazu, Shizuoka Prefecture, and the so-called divine bodies of the Me-Oto Shrine were two phallic figures of

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stone. One is male, and the other female, representing the ancient divine couple Izanagi and Izanami. Again the divine bodies placed in the *mikoshi* (lit. "august conveyance"), a portable little shrine, representing the Goddess Konohana-no-Sakuyahime of the Sengen Shrine in the precincts of the Mariko Shrine, are now no longer the emblems of artificial phallos and kteis but two natural stones in the shape of a couple of mandarin ducks which may well symbolize in this country the harmonious comfortable home life of a young newly married couple or the happy life of a young lover and his sweetheart. These two stone emblems are apparently a remnant of disguised forms of phallic worship.

Another example which I wish to mention here is the carved stone figure of what is probably a *Jizō* (Skt. *Ksitigarbha*), a Buddhist divinity, or some other deity, partly Brahmanistic and partly Shintoistic, or *En-no-Gyōja*, still standing on the little artificial island in the Pond of Shinobazu beyond the western hillside of Ueno Park in *Tōkyō*. Seen from the front of the stone figure, it is an image of some deity, but on a further close examination of the shape of the hat on the head of the deity, seen from the rear of the stone figure, it speaks faithfully a past phallic history. The fact is, in my opinion, that the hat on the head of this stone image is nothing but a remnant of the *glans penis* of the original phallic stone. In other words, it may be correct to say that this stone idol of a Buddhist colouring had probably been an ac-

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tual stone phallos up to the Restoration of 1868 or a little afterwards.

In some of the old maps of the Tōeizan Kan-Eiji of the Tokugawa regime now preserved in the Ueno Library, as my friend Dr. Hoshino-Hikoshirō has suggested to me, we find a shrine dedicated to Shōden very close by the stone figure in question on the little island in the Shinobazu Pond, and we must remember that Shōden, as I shall explain in detail later on, is a deity of Hindu origin worshipped in a very indecent cult.⁸

The case is probably the same with the Daikoku (Skt. Mahakala) of the Ōsaki Shrine at Haga-Gun in Shimotsuke, a picture of which is inserted in the *Shin-Meichō-kōshō-Tsuchishiro-Fukō* by Ban-Nobutomo. The end of the left leg of this Daikoku reminds us of the *glans penis* (Ban-Nobutomo, *Collected Works*, Japanese edition, Vol. I, p. 676). That Daikoku is a deity of a phallic nature is a matter beyond dispute (Cf. Dr. Ueda-Kyō-

■ According to my friend, Dr. Ueda, there is a rock of marvelous shape, in the town of Meisen (or Myorgchon) in Korea, to which barren Korean women pray for children. Seen from one side, it is nothing but a natural stone, but at the same time, I am told, its phallic shape can easily be discerned, when looked at from the other side. Dr. Torii-Ryūzō, a well known archæologist and anthropologist, has been an eye-witness of phallicism in Kisshū or in the North Kankyōdō, and he has sent me a photograph of the phallo-ktenic stone emblems. Thus we see that in Korea phallicism exists as an indigenous religious phenomenon, i. e., independently, or with no historical connection with, Lamaism of Tibet and Manchuria, even though some of the most eminent Japanese scholars deny the fact dogmatically.

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supe, *Daikokuten-Kō* and Mr. Ogawa, "Daikoku, the God of Wealth," in the *Japan Chronicle*.)

The so-called Somin-Shōrai amulet of the Buddhist temple, Kokubunji, in Shinano Province and the amulet of the same kind of the Sasano⁷-Kannon Temple in Okitama-Gun, Yamagata Prefecture belong to the same stage of development in the history of phallicism. (Cf. *Shinto-Myōmokuruijushō*, Japanese Edition, Vol III, p. 16). The Torago-Ishi, or August Stone of Tora, a name that refers to a certain prostitute and paramour of Sogano-Sukunari, a youthful warrior in the 12th century, is another example of a more or less disguised stone phallus. The symbolic stone is now preserved in a Buddhist temple of the Nichiren Sect called Entaiji at Ōiso in Sagami.

In order to make clear this point, by a little digression, we can add one more example out of many, which we find at Ōtsuka Village in Hikawa-Gun, Izumo Province, about a mile from Imaichi Station. Here are three stone phalloi, each standing on a lotus disc, not very well disguised, an example of amalgamation of ancient Japanese faith with Buddhism. The stone phalloi are called Mara-no-Kami (lit. "phallic deities"), and people there still pray in earnest for recovery from diseases of the sexual organs.

A somewhat similar change has taken place in Roku-

⁷ Dr. Hoshino-Hikoshirō has given me one specimen of the Somin-Shōrai Amulets of Sasano in Yamagata Prefecture.

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Jizō (lit. "six Jizō") at the entrance to the Buddhist Temple Seki-Un-In at Sakabe Village in Harihara-Gun, Shizuoka Prefecture. This is an upright stone pillar with six Jizō, a Jizō image being carved on each of six sides, the phallic-shaped hat in common on the top of the stone pillar still reminding us of a stone phallos, which existed in former days.

The stone emblem of the Karakasa-Jizō or Umbrella Jizō at Shimo-Takasago Village in Nakakoma-Gun, Kai Province, can be interpreted as belonging to phallic worship under the camouflage of the Buddhist divinity Jizō. This Umbrella Jizō stands on a lotus disc of stone like Mara-no-Kami of Ōtsuka Village in Izumo Province, and is a divine guardian of women for the easy delivery of children (*Kōkogaku-Zasshi*, or *Archæological Journal*, Japanese edition, Vol. VIII, No. 2, p. 105).

I cannot omit mention of another example of a disguised phallos in the shape of the Buddhist divinity Jizō, that is the Jizō at the gate of the Buddhist Temple Tōzen-In in Kanayamachi, Shizuoka Prefecture. Here we have two stone Jizō locked in each other's arms and kissing in the act of coitus. The same posture is to be found in Shōden or Kangiten (Ganesa or Vinayaka in Sanskrit), originally a Brahmanical deity introduced into this country along with Buddhism, and a very popular figure in the Lamaism of Tibet. The illustration shows a picture of Shōden from Sendai in the act of coitus.

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The Jizō in front of the Tōzen-In Temple is called Dōraku-Jizō, or the "Pleasure-seeking Jizō," and we must remember that the Japanese pronunciation Dōraku-Jizō is very similar to that of Dōroku-Jin, another name of the phallic deity Dōsōjin.

Now let us return to speak of Shōden or Kangiten. Here in Japan we find an example of the amalgamation of the Brahmanical deity Shōden or Kangiten with Sae-no-Kami, an historical phallic deity of Japan.

A real example may be found in Iwamura, Mino Province. Here we find the Sae-no-Kami in the very image of Kangiten, as my friend Dr. Yanagita-Kunio mentions in his book *Ishigami* or "Stone Gods," otherwise entitled *Sekishin-Mondō* (Japanese edition, p. 149).

Another example of the amalgamation of the Japanese phallic deity Sae-no-Kami with a Brahmanical god of the same sort is Seimen-Kongō (lit. "Blue-faced Diamond"), another name for the Hindu Siva. As the Buddhist divinity Jizō stands at the crossing of the six ways and guides the souls of the departed, the Japanese Sae-no-Kami or Dōsōjin also stands by the side of the road and is believed to be the guardian genius of every traveler. Generally speaking, the phallic deity in Japan set up by the roadside has been regarded as a trustworthy leader of travelers. The *Azuma-Kagami* (Japanese edition, Vol. VIII), one of the authentic Japanese histories, mentions that Fujiwara-no-Kiyohira, a powerful feudal lord of the northeastern districts, dedicated a shrine to

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the great Dōsojin in Jingaoka, the present Futsukamachi of Rikuchū, in the twelfth century, and, moreover, another historical book *Chōya-Gunsai* (Japanese edition, Vol. XXII) mentions that in the Heian Period a newly appointed provincial governor customarily worshipped the Dōsojin which he found in shrines on the roadside in order to secure a safe journey to his new provincial post from the capital of Kyōto. In this connection, Sarutahiko as well as Dōsojin, is very familiar to all Japanese. At present we can see on the roadside at Nishi-Ōkubo, a suburb of Tōkyō, a stone idol of Seimen-Kongō, otherwise and popularly called Kōshinsama by the uneducated, as a guardian deity of travelers, directing the right way to the latter. In this matter the reader may well consult the *Chimata-no-Tateishi* or "Guide-Stones by the Roadside" written by Tamada-Naganori.

Koike-Izumo informs us regarding Jizō as follows:

"Stone idols at Kashiwazaki in Echigo Province, now believed to represent two kinds of Jizō, Nemari-Jizō and Tachi-Jizō, were formerly divine statues probably sacred to Funado-no-Kami, which is another name for Sae-no-Kami, I presume, but in the course of years, some crafty Buddhist priests may have interpreted them as those of Jizō, as they are now regarded, making the best use of the Buddhist teaching that Jizō is a divinity standing at the crossing of the six ways, and showing the dead the right road to the Buddhist heavens, on their lonely jour-

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ney beyond the grave, as this mission of Jizō's is somewhat similar to that of Sae-no-Kami in Japan" (Koike-Izumo, *Shosaishin-Ryakki*, or "Brief Descriptions of Various Shintō Gods").

When I made a journey to Daishōji-Machi in Kaga Province a few years ago, I myself discovered a statue of Jizō in a small rude shrine on the roadside with an offering of stone dumplings (in former days probably stone phalloi?) in front of the shrine. It stands about a mile from Daishōji Station at a certain crossing of the ways. In the Hakone Mountains, however, an offering of actual stone phalloi is seen set up before a stone image of Jizō, instead of the disguised ones like those of Daishōji in Kaga.⁸

The learned scholar, the late Prof. Kurita, says in his book *Jingishiryō* that the deity of the Tagata Shrine at Higashi-Kasugai-Gun in Owari Province is Mitoshi-no-Kami but local tradition in the Tokugawa regime among the villagers says it is Shōgun-Jizō, an example of the amalgamation of the Japanese phallic deity with the Buddhist deity Jizō.

I shall now mention two instances of completely disguised phallic deities. One is found in the compound of the Honkakuji Temple of the Buddhist Nichiren Sect in Kamakura, and the other is to be traced at the Mikado Shrine of Mikado in Mohara-Machi, Kazusa Province.

⁸ Cf. De Visser's description of Jizō (*Actes du IV^e Congrès International d' Histoire des Religions*, p. 90).

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In 1915. (the 4th year of Taishō), the author, when rambling about in the compound of the Honkakuji in Kamakura, quite accidentally came across a very small shrine badly weather-beaten, in which an upright stone of queer shape stood, and on the eaves of the door a wooden tablet was displayed, describing the past history of the sacred stone in the little shrine, and at its right and left sides a number of straw sandals were seen hanging. What does this enshrined stone represent? What are the straw sandals? What god is the shrine sacred to? These were the questions that naturally rose in my mind one after the other. In approaching the wooden tablet I read with some difficulty the Sinico-Japanese characters written on it in thin Indian ink, to the following effect:

"The Buddhist priest Nisshutsu of the Nichiren Sect, the founder of the Honkakuji Temple, was severely persecuted by his contemporary religious enemies and was about to be killed near the very spot where we now see the little shrine, erected to the sacred stone, when the persecutors misguided by some unknown illusions, struck with a sword the stone, taking it for the Buddhist saint Nisshutsu himself. Meanwhile the monk in a marvelous way made a narrow escape under cover of divine protection. Nisshutsu, overwhelmed with gratitude for the divine miraculous favour bestowed upon him, founded a shrine in honour of the stone deity as well as in commemoration of his safe escape from the

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unexpected assault of his dangerous religious enemies, calling the stone deity Gion-Daimyōjin.

"The deity was greatly delighted at Nishshutsu's devotion and has since remained a guardian genius of the Honkakuji Temple, and particularly a divine physician of those believers suffering from diseases of the sexual organs, as was the divine mission of Gion-Myōjin.

"The deity himself says:

"'Man suffers from four hundred and four kinds of illness, and it is Gion-Myōjin's avowed mission to heal the diseases of the sexual organs of both men and women.'"

Gion-Myōjin is doubtlessly nothing but a phallic deity, as W. G. Aston has pointed out in his book on *Shintō* (pp. 188, 189). At the same time we must bear in mind the fact that the Japanese phallic deity has the aspect of a divine guardian against diseases, or a warder of men against occasional attacks of the malignant fiends of diseases. So it is quite natural that the Gion-Myōjin in question declares himself a divine warder of sexual diseases in behalf of men and women. As I have mentioned above, one of the Japanese phallic deities is a guardian and divine guide, taking care of human travellers at crossroads. So it is a matter of course that straw sandals for use on a journey were in former days offered at the little shrine to Gion-Myōjin in the compound of the Honkakuji, although at the present day this deity of the Honkakuji has entirely lost the character of a phallic

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emblem in the proper sense of the word. This upright stone of the Honkakuji, originally a phallic deity, has completely disguised itself, so that the student of the science of religion alone may be able to disclose the secret and surmise what the hidden meaning of its original nature might have been. I have also observed in person a little stone shrine to the Dōrokujin at Noda-Machi in Chiba Prefecture, where straw sandals are also offered to the deity, whose function it is to cure sexual diseases of men and women. It is probable that the case is quite the same with that of Gion-Myōjin in Kamakura.

Now let us examine the nature of the Mikado-Daimyōjin at Mikado in Mohara-Machi. On investigation I am told that at present the so-called divine body (*shin-tai*) in the Mikado Shrine is a wooden human figure clad in an old-style court robe, with a time-honoured ceremonial court cap on, and armed with an old-fashioned sword on his left side and holding a scepter in his right hand. The likeness of this image first drawn by a certain Buddhist monk of the Nichiren Sect seems to me to date from A. D. 1847 (the 4th year of Kōka, in the Tokugawa regime). A hanging picture showing the influence of the same monk is preserved in a farmer's house of Mohara-Machi. The farmer is one Yoshino-Tsunekichi by name. He tells me that this wooden image of the Mikado Shrine made more or less under Buddhist influence, as we have just seen, is not the true

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original object of worship at the Mikado Shrine; in fact, the original image is now removed into Yoshino-Tsunekichi's garden plot attached to his house, and consists, indeed, of three actual stone phalloi in a small shrine. Of this I have been an eye-witness. One of the members of Yoshino-Tsunekichi's family told me when I called on him in January in 1921, pointing to the three stone phalloi, that there were the original divine bodies, but that they had been replaced by the wooden figure in an Imperial court robe and cap, which we had examined in the Mikado Shrine. As is shown in the present case, naturalistic Shintō, a religion of a lower order, has been thus transformed, purified and ennobled by the influence of the Buddhist doctrine, to the rank of a religion of a higher order. The Buddhist scripture passage from the *Makashikan*,⁹ a book on

⁹ The passage from the *Makashikan* may be freely translated into English as follows:

"In order to make easy of access and bring salvation to mankind the celestial Buddha of effulgent light first appears here on earth in the humble disguise of man, while the human Buddha's attainment of Nirvana through the eight different stages of his life realizes his final goal."

The idea is the so-called Buddhist doctrine of Honji-Suijaku, *i. e.*, the conviction that the Japanese Shintō gods are but humble manifestations of the celestial Buddhas of endless light in all ages. The expression *Wakōdōjin wa kechien no hajime hasso jōdō motte sono owari wo ronzu* is originally found in the *Makashikan* (*Mo-Ko-Chih-Kuan*, Japanese edition, Vol. VI), written by the great master of the Tendai Sect of Chinese Buddhism, Chisha-Daishi, Chiki (Chih-i) by name, in the 6th century A. D.

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Buddhist philosophy, inscribed on the hanging picture preserved by Yoshino-Tsunekichi clearly shows that the doctrine of Mahayana Buddhism has brought about this change in the Japanese phallic deity whose function it was to preside over marriage between man and woman.

Let me add one more instance of a Japanese phallic deity who learned under a Buddhist monk the highest esoteric religion of the Buddha and who thereby attained salvation. The occidental student must remember that, according to the Buddhist idea, the devas, or Brahmanical deities, like human beings, are far inferior to the Buddha, since the Buddha Sakayamuni is in fact a great teacher of the gods and men (Skt. *Sastadevamanusyanam*), and the lower deities often attend the Buddha's sermons and thereby win their own salvation.

According to the *Konjaku Monogatari*, or "Former Stories Now Narrated," the phallic deity Dōsojin attained salvation by virtue of hearing the Buddhist monk Dōkō recite the *Hokkekyō* or "Saddharma Pundarika Sutra" *vide Kokushitaikei* (Japanese edition, Vol. XVI, pp. 731, 732). So Sarutahiko, a phallic deity of some popularity, was raised to the rank of a preacher of

The eight different stages of life are as follows:

(1) Gautama Buddha's descent to earth from the Tusita heaven, (2) the entry into the womb of his mother Maya, (3) the birth, (4) his mendicant life, (5) the conquest of the Maras or Buddhist Satans, (6) the realization of his enlightenment, (7) sermons to his believers, (8) his final attainment of Nirvana, *i. e.*, his death.

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moral law instead of remaining a deity of a nature religion such as he is in the *Kojiki* and the *Nihongi*. For Yamazaki-Ansai, otherwise called Suika, a Confucian moralist and the founder of the Suika Shintō, tells us that the Way or Fundamental Principle of morality is originally given by the Sun-Goddess, Ōhirume-Muchi-no-Kami (*i. e.*, Amaterasu-Ō-Mikami), and that thereby Sarutahiko brought up mankind. Thus by the help of his Confucian viewpoint regarding morality, Yamazaki-Ansai succeeded in transforming the jolly phallic deity, Sarutahiko,¹⁰ into a grave instructor of national morality, even though there was a strong protest from Hirata-Atsutane against this higher ethical view of the deity entertained by the celebrated scholar of Confucian ethics, for the reason that the ground of Yamazaki-Ansai's argument was utterly unsound, that is, not well-founded from the historical point of view.¹¹

Such being the case, Matsu-Ura-Seizan, the feudal lord of Hirato in Hizen, also rejected such a licentious

¹⁰ In the *Hokuetsuseppu* we find a phallos-bearer playing the part of the phallic deity Sarutahiko in the procession of a special ceremony called *Hanamizu-Iwai*, or Baptismal Ceremony with water of the New Year, which took place in celebration of a newly married bride and bridegroom, at the beginning of the first new year after the marriage had taken place. The *Hanamizu-Iwai* is indeed a sort of Japanese Dionysia.

¹¹ *Vide* Hirata-Atsutane, *Zoku-Shintō-Tai*, "An Outline of Popular Shintō," *Collected Works*, Japanese edition, Vol. IV.

Cf. Omiwa-Tsuramichi, *Sae-no-Kami-Hiketsu*, "Esoteric Teachings of the Phallic Deity Sae-no-Kami."

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cult as that found in the phallic worship of naturalistic Shintō, saying:

"Two phallic emblems of stone on the roadside, each representing a male or a female, stand face to face while people when passing by scornfully laugh at them" (Matsu-Ura-Seizan, *Kasshi-Yawa*, Japanese edition, Vol. XXX).

In the *Honchō-Jinjakō*, or "Notes on the Shintō Shrines of Japan," Hayashi-Razan, a famous scholar of Chinese classics and Confucian ethics in the Tokugawa regime, criticized phallic worship very severely as a nasty false belief injurious to public morality, and tells us, sympathizing with Lord Sanekata (A. D. 998), that the intelligent gentleman of the court nobility in the old capital of Kyōto was unwilling so to humble himself as to dismount from his charger and show respect before such a lustful abominable phallic goddess.¹² He therefore passed on horseback in front of the Kasashima Shrine dedicated to Dōsojin near Sendai, taking little notice of the admonition of some of the superstitious villagers of that locality that he should not provoke the goddess with his insolence (Hayashi-Razan, *Honchō-Jinja-Kō*, Japanese edition, Vol V).

¹² The *Gempei-Seisuki* or "Rise and Fall of the Gempei Clans" (Japanese edition, Vol. VII) as well as the *Honchō-Jinja-Kō*, contains the tradition that Dōsojin of Kasashima was the daughter of the phallic deity at Izumoji in Kyōto, who was banished as far as Sendai by her father in anger because she fell in love with a merchant and married with the contemptible lover against her father's will.

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Thus we see that the standard of Confucian moral teachings rises higher than the religious level of indecent phallic worship belonging to the stage of naturalistic Shintō, and that the former attempted to abolish the latter, as conflicting with the higher standard of morality at that time.

As I have already maintained, in Shintō as a nature religion, what is called *Michi* or "Way" means physical or material way or road and nothing else; and Sarutahiko was a divine guardian on the roadside, who led the Heavenly Grandson Ninigi-no-Mikoto to the sacred mountain peak of Takachiho in Kyūshū when he descended from the Plain of High Heaven to earth, and, historically considered, Sarutahiko was originally not a guide to the moral way as Yamazaki-Ansai emphatically insists. It is quite clear that Sarutahiko is indeed in origin neither a moral teacher nor a noble preacher of a spiritual religion of ethical truth. Later on, however, Japanese savants gave an ethical significance to this naturalistic "Way," as Yamazaki-Ansai did, and found therein the Fundamental Principle of national morality. In this sense the Emperor Gosaga says:

"It is the way of our people that they abide by moral law — the ideally beautiful moral Way of Heaven above us."¹⁸

¹⁸ In the Japanese original we read *tamaboko-no-michi-arukuni-wa-ima-no-wagakuni*, *i. e.*, "the present Japan of Jewel Spear Way," which clearly refers to a moral way, *i. e.*, ethical teachings, and not the way or road in its literal or physical meaning. Moreover, *boko*,

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To conclude: in Japan phallicism, in particular, as well as Shintō in general, as is true everywhere else, started as a nature religion at the outset and afterwards by degrees was transformed, purified and ennobled through the influences of religious and moral teachings of a higher order, *i. e.*, the Buddhist religion and Confucian ethics, to the rank of a higher ethical religion.

i. e., *boko* (spear) is a symbol of a phallos, and is very common in the procreation myths of the *Kojiki* and the *Nihongi*. The student of the science of religion may well consult the picture and description of the Island of Onokoro (lit. Spontaneously-Congealed Island) by Ōmiwa-Tsuramichi of Hyūga in Kyūshū (*vide also* Miyao-Sadao's *In-Yō-Shin-Seki-Zu* which I have referred to above). The *Tama-boko-Monogatari*, an essay on Japanese national morality, written in a didactic tone by Yano-Harumichi, breathes the same ethical spirit of Shintō.

PHALLICISM IN JAPAN

BY

EDMUND BUCKLEY



PHALLICISM IN JAPAN

I

PHALLICISM FORMS an integral part of nature worship, and as such will, if normal, possess a cult and a creed, though the latter may be in part or even entirely implied, and can then be elicited only by questions put to the devotees. The content of the religious consciousness may then be compared with absolute religion, and finally it may be tested for conduct. These four spheres of religious activity suggest a convenient scheme for tabulating data and will now be considered in the order named.

The phallic cult, that is the worship or ceremony, requires a consideration of temples, symbols, festivals and rituals.

I. Temples.—Such phallic temples include: (1) the fully equipped "miya" or temple with resident priest or priests; (2) the smaller miya with only occasional services; (3) the mere sheds protecting from the rain rows of phalloi; and, (4) a mere fence or boundary, while the phallos stands in the open. To the first class belongs a miya at Kasashima, fifteen miles south of Sendai, said to have been founded about 250 B. C. by Yamato Takeru No Mikoto. The deity worshipped is Saruta Hiko No Mikoto, of whom more later. In the service of this

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famous temple were once fifteen resident priests with their families and houses.

To the same first class belongs a miya at Makibori-mura in Iwade Ken. The deities here are Izanagi, Izanami and Saruta Hiko, which three are associated with *Konsei Dai Myōjin*, "Root of Life Great Shining God."

To the second class belongs the shrine at Kande, eight miles inland from Akashi near Kobe, locally called Dai Seki Miya, or Ra no Seki Miya — Great Stone Shrine, or Penis Stone Shrine. Its seclusion in the country has saved its gigantic phallos from the iconoclastic zeal of the reformer as a blessing to the eyes of the archæologist. I hope the moss-grown pillar deity I found here may yet be granted a place of honor in some museum when the rising sun of an exacter science and a nobler faith has enlightened the simple, honest country folk who now trust in him for various daily needs. This miya is about ten feet square, hung with native pictures, furnished with altar and gohei (symbol of divinity) and provided, back and front, with a wooden grating through which the four-feet high phallos may be seen standing behind the miya within an oblong stone fence, unsheltered save by the bamboo forest around. The ground inside this fence is thickly covered with shells, of which more later. Some score yards from the shrine and phallos stands a kteis, formed in this instance by a natural collocation of three rocks, the whole being some five feet high and requiring so much imagination to construe into

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a kteis that I doubt not the time will come when the closest philosopher will deny these stones were ever so considered. Any doubts that such a rough pile of rocks was really worshipped would have been soon dispelled by the tiny native paper flags bearing the legend, *Osame tatematsuru* — "respectfully dedicated" — which had been stuck into the ground before the symbol. The local names for this pair are (for the phallos) Okko San, for the kteis, Mekko San, which are names given by the Ainuſ—the dwellers in the land before the Mongol invasion—to the hill on which the two now stand and a neighboring hill similar in size and shape, on which the phallos formerly stood. Local tradition preserves the fact and the *Japan Mail* of August 22, 1891, p. 224, refers to Oakkan and Meakkan as names given two neighboring hills in Yezo where the Ainuſ are still extant.

Of the third, the mere shed class, I found a good specimen in a shrine to the phallos, as *Konsei*, on the Konsei Pass, above Lake Yumoto, near Nikko. That this shrine dates back to the first possession of the land appears certain from the fact its name has been given to the pass in which it stands. It may turn out that Okko and Mekko are also names of the pudenda and originally gave their names to the hills on which they once stood. I got track of this shrine from that model *Handbook for Japan* (third edition) issued by B. H. Chamberlain and W. B. Mason, two of the foremost scholars in Japan. Their brief note runs thus:

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"Tradition says that the original object of reverence was made of gold but that, having been stolen, it was afterwards replaced by one of stone. Ex-votos, chiefly wood and stone emblems, are often presented at the shrine. Very little is known about the origin of phallic worship in Japan, although it appears to have been at one time nearly universal in the country districts, especially those of the north and east."

This brief statement is the only general one that has yet appeared on the subject, and no doubt summed up general knowledge on it three years ago. It was to be corrected in the forthcoming edition. The shrine consists of a wooden shed some four feet square, with a low shelf running round three sides, on which stand some dozen phalloi of various sizes in stone and wood. Hard by stands a large stone lantern. On the shrine appears the name and address of a Tokyo hotel company specially catering to pilgrims, at whose expense the shrine had probably been restored.

Another shrine of this class stands at Yamada, outside the northwest corner of the famous Naiku San, the Ise shrine to *Amaterasu*, the "Heaven-Shiner," regent of the Shinto pantheon; between are two temples, one to *Oho-yama-ts-u-mi-no-kami*, "the Deity-Great-Mountain-Possessor," and the other to his daughter, *Ko-no-hana-saku-ya-hime*, "Princess-Blossoming-Brilliantly-Like-the-Flowers-of-the-Trees," who presides over Mount Fuji. The shrine frames a typical phallos and kteis side

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by side, though scores of native miniature *torii* (wooden gateways to temple) pile over and hide these antique dual deities from the careless observer. At the neighboring temple of the *Ko-no-hana-saku-ya-hime*, native phalloi and ktenes are brought or taken by persons desiring children, spouse or healing of diseases of the generative system. An erotic story is related of this deity, *Kojiki*, 115; and her sister, *Iwa-naga-hime*, "Enduring as the Rocks," presiding over Mount Oyama, is symbolized by a large stone on the shrine at its summit, worshipped by the harlots from Tokyo. This stone should be examined to learn whether it be a kteis or simply symbolic of the deity's name, as explained in a legend or myth, *Kojiki*, 116.

To this class probably belonged the cases mentioned in the *Mikado's Empire*, 33:

"I have noticed the prevalence of these shrines and symbols, especially in eastern and northern Japan, having counted as many as a dozen, and this by the roadside, in a trip to Nikko. The barren of both sexes worship them or offer them ex-voto. In Sagami, Kadzusa and even in Tokyo itself, they were visible as late as 1874, cut in stone and wood."

The road here referred to, from Tokyo to Nikko, is about 100 miles long, and three-fourths of it is part of one of the chief highways of Japan.

As to the last class, where the temple is reduced to the original notion of a separated space in the open,

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there are naturally many cases of so primitive a cult. Such, I infer from the remains, was the now dismantled platform at Nikko, the stone phalloi having been all dumped below an adjacent Buddhist temple, where they now lie, in response to the remonstrance of the then American minister, on the ground that the place was one of great summer resort for foreign families.

I transfer from a sheet published by Myase Sadao, and extracted by him from the Koshiden (Ancient History) of the famous Japanese historian and archæologist, Hirato Atsutane, the following cases. All belong to the last-named class or a subdivision of it yet to be mentioned:

Phallos in the open at Kotakamura, in Katorigori, province of Shimosa.

Ditto at Otamura, Inabagori, Shimosa.

Ditto at Ishigimura, Mishimagori, Echigo.

Ditto at Shibuimura, Nishi Kasaigori, Musashi.

Phallos with kteis beside it at Matsuzawamura, Katorigori, Shimosa. "Both like to drink wine, and hence are called *Sake nomi ishi*, wine drinking stones." The worshipper presents wine which they absorb very quickly. More than 250 years ago the kteis departed to the next village, and in consequence, no marriage could be contracted between the people of the two villages. Sixty-two years ago the stone returned.

Lastly comes an interesting sub-group, consisting of stones standing in the open hut and distinguished by

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their sexual shape. Whether the art of man has assisted groping nature and the artist has embellished the sketch, I cannot say. Certainly, any such stones would not fail to attract the attention of primitive man and to suggest or confirm that sexual philosophy of life which meets the student of primitive culture in every part of the world.

First comes an entire island, though of course a very small one, of a height greater than its breadth, bearing on its crown some dozen trees. It lies northeast of Awaji and is named *Onokorojima*, "Spontaneously congealed island," or *Eshima*, "placenta island," about which more later.

Next come a natural phallos some twenty feet high and a kteis of proportionate size, about two-thirds of a mile apart, on Inushima in Bizen.

Last on this sheet of Hiratas are a natural phallos and kteis, placed suitably for the inception of coition. "Some one did injury to the rock and was destroyed, and all his house."

This is simply the list of a single observer and enquirer, and needs a complementation that can easily be given when once attention is called to the importance of the subject as a legitimate branch of nature worship and as one of the normal manifestations of religious thought in its search for some clue to that Absolute Ruler of Nature whom the deepest thinkers still declare unsearchable.

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Last in this strange story come two groups, each of four immense natural phalloi, 15-200 feet high, situated in the court of a Buddhist temple called Reiganji, near Kuroki, in the province of Chikugo.

II. *Symbols*.—Next let us consider phallic symbols, and here I cannot do other than describe the phallic part of my own collection of Shinto cultus implements, now on exhibition in the Walker Museum of the University of Chicago.*

PHALLOI

1. Natural water-worn phallos of stone, with a nodule forming the glans penis. Highly prized by former owner as the phallos of a deity. Cm. 22x10. From one of the very numerous brothels at Yamada, where stands the famous shrine to the Sun Goddess.

2. Natural water-worn phallos, the ridge of the glans being formed of a harder stratum, 9.5x4.8. From temple at Mizusawa.

3. Like No. 2 in all respects but size, which is 7.1x2.3. From Mizusawa.

4. Natural Phallos, but so little like its original that only its source from a phallic temple would induce an unpracticed foreigner to believe it was ever considered one. From phallic shrine at Yamada.

5. Phallos cut from volcanic stone, well executed and new, 20x10. From shrine in the Konsei Pass.

*All measurements are given in centimeters.

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6. Phallos of baked clay, blackened by age. Realistic, 22x7. From brothel at Yamada, where it stood on the *Kamidana*, "God-shelf," for occasional worship, when an inmate had obtained a good fee.
7. Phallos of cast iron, 9.1x3.2. From Mizusawa.
8. Phallos of wood, 17x4. From Mizusawa.
9. Another, 19x4.
10. Another, stained pink, 22x6.
11. Phallos used in pairs as amulet for boys. Octagonal shaft surmounted with octagonal pyramid, stained pink, scarlet and green. A string passing through central and vertical hole serves to suspend over child's shoulder. From Mizusawa.
12. Phallos of clay, gilded and painted to represent the *shime-nawa* or sacred rope, 3.5x1.5. From earthenware store opposite the Inari shrine.
13. Phallos-glans, forming head of a seated man in ceremonial costume. Clay, with impressed and colored garments, 6.5x5.5. Old, from dealer in Miyajima. A remarkable case of personification.
14. A Priapus, phallos enormous and colored bright red. Clay, 4.5x3.5. From Inari store.
15. Phallos in shape of enormous mushroom, borne on a woman's back. Painted clay, 7x2.5. From Inari store. A toy, cf. No. 17.
16. Phallos in shape of a wooden obelisk, being a votive for easy parturition, 12x6. From shrine at Nikko.
17. A nest of five objects, carved in wood and gaily

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painted, as follows: *a*. Fukusuke. A man in old Japanese style, beckoning with his left hand. Common in stores to insure success in trade. Compare Robin Goodfellow. 14x10. *b*. Otafuku. A woman of the fat type of beauty. Function similar to above; both are known to every Japanese child; 9x5. *c*. Phallos painted red, circled by sacred rope, 6x4. *d*. Phallos painted yellow, with rope, 4x2.5. *e*. *Hoshi-no-tama*, "Jewel of Omnipotence." An onion-shaped object of Buddhist origin, 2x2. From a store in Nikko, near the site of a demolished phallic shrine, meant for use as a toy. The associates of the phallos in this group plainly show that it has here sunk from the rank of a god, receiving worship, to that of a more or less efficient sign of good luck, much as the horseshoe, cornucopia and slipper — all, probably, symbols of the kteis — are still used in England. This use was exceedingly common in Japan until about twenty years ago, the toy shops, earthenware shops and hawkers being well supplied with them. (*Mikado's Empire*, W. E. Griffis, 33.)

KTENES

18. Natural water-worn kteis, being a flat piece of slate, with irregular periphery, some 4.5 in diameter, having a waterworn aperture near the center. From Mizusawa.

19. Natural kteis of quartz with deep indentation near center, but not water-worn. Irregular, 4x2.5. From Yamada shrine.

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20. Sea ear shell, *Latin Haliotis tuberculata*, Japanese *Awabi*. Bears name of donor to the Kande shrine. The living shellfish is so suggestive of the kteis that Japanese women often use its name in that sense. From Kande shrine.

21. Cowry shell, *Latin Cypraea porcellana*, Japanese *Takaragai*, "treasure shell." Presented at temples by barren women, 3.5x2.5. From Yamada store.

MISCELLANEOUS

22. Bamboo grass rings, interlinked to symbolize coition, precise use not learned. From Mizusawa.

23. Votive picture on wood, from the phallic shrine at Kande, representing a tiger which symbolizes the month in which the donor was born, 32x25.

24. Votive picture on wood, representing a horse, from the phallic shrine at Yamada, 6x4.

25. *Akaza no tsue*. Canes of the thorny shrub, *Chenopodium album*, from Mizusawa. These are used to set up round the house lot to preserve boundary lines.* This combination of phallic and boundary ideas is shown by a temple dedicated to *Saruta hiko*, whose epithet here is *Dosojin*, "Way-beginning God," which may refer to his function as guide (Kojiki, section 33), and which easily suggests the same triple combination in Hermes. Other evidence of identity between the phallos and the road-god appears in Mr. Satow's article in the

* Cf. the terminal deities of the ancient Italians. See La Croix.

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Westminster Review. Was the phallic cane placed in the field to render it fertile then made to serve also as boundary mark, and finally to preside over the roads which would, naturally, often adjoin boundaries?

26. Peach made in candy and sold to children by hawkers at certain festivals as a symbol of the kteis, for which, it appears, its cleft adapts it. So the apricot is used in India. From Kyato.

27. Ginseng, Chinese *Genseng*, Japanese *Ninjin*. The best is grown in Corea. Price varies with degree of the root's resemblance to the human form, which in some cases is remarkable. The best specimens fetch three dollars each for use in medicine, where it passes for a panacea. It is the mandrake of Genesis 30, but not the plant wrongly so named in the United States.

CHARMS

Of all cultus implements paper charms are by far the most numerous in Japan, no house being without some dozen of them. Among the various kinds is the phallic.

28. Charm guaranteeing easy birth bearing the name of Konsei.

29. Charm bearing the inscription *An-san-marmori*, "Easy-birth-charm." The paper is folded into a triangular shape and contains a natural equilateral triangular black stone, 16x8. This shape is unique among all the ten thousand charms in Japan and can be accounted for in no way except by its resemblance to the pudenda,

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viewed externally, which, as seen, *e. g.*, in statues, is precisely that of this talismanic stone, taken base uppermost. The color is also thus alone accounted for. Of the same color is the famous Diana of the Ephesians, now in the Naples Museum. Her numerous breasts and the erotic symbolism on her robe all indicate sexual ideas. From Sumiyoshi temple.

30. Charm bearing the inscription of "Honorable-God-offering," and containing rice and seaweed, the broth of which is to be drunk by a barren woman. 20x12. From Sumiyoshi temple.

31. Charm bearing the inscription, "Seed-lend-temple-divine-ticket." 16x5. From Sumiyoshi temple.

32. A charm bearing the inscription, *Sho ichi i Konsei dai myo jin tai hatsu*. "True first rank, root life, great shining deity, great charm." Right and left of this central text stand the words, "Good for all diseases below the belt. Life will be long. Good for woman when rearing child. Mother and child will be healthy." Inside this envelope is a slip bearing the inscription, *Ho sai. Saruta hiko. Izanagi. Izanami. Chinza. Harai tamae kiyome de tamae*. "Offering, purification. Saruta hiko. Izanagi. Izanami. Seat (of worship). Grant to clear away and clean."

The introduction into this charm of Izanagi and Izanami will become clear on reading a following section on "Phallicism in the Kojiki." Saruta Hiko finds mention here, I believe, owing to an extension or misunderstand-

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ing of Saruta's original function as guide to Ninigi no Mikoto when descending from heaven, Kojiki, 107-8. His consequent title *michi moto*, "road origin," has been taken in the sense of life origin, while he has been said to have been born spontaneously. All the data known to me indicate that his true place is in a lightning myth.

This charm is water-stained in consequence of its having been consigned in a box, together with many like it, to a neighboring pool, on the suppression of the cult some twenty years ago. When iconoclastic zeal had somewhat abated, the box was fished up, and its owner courteously presented this precious relic of a well nigh extinct cult to a zealous collector of cultus implements. The supreme interests of science should protect the giver from any disagreeable consequences that might be inflicted by those about him who are now ashamed of the cult. The very high rank, next to that of the Mikado himself, here assigned Konsei, shows the high consideration the cult could receive. The presence of a phallos today in the garden of a samurai,— one of the old military and literary class — well known to me, though long ignored by the noble family, affords additional proof that the cult was not limited to the lower class.

33. Charm bearing the inscription "Konsei, great shining god. Easy birth god charm." From temple at Mizusawa.

Before leaving this topic a caution on the danger of confusing phalloi with other stone monuments, of

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which there are in Japan, as elsewhere, several kinds, may not be wasted. Not every standing stone or log longer than it is thick is a phallos, though some 90 per cent of phalloi are included in that definition, the remainder lying horizontal or pendant; but in either case they are accompanied by the scrotum. One needs first, of course, to learn the history and use of the stone and any inscription on it; then frequently discovers that the stone is a wayside gravestone, a boundary stone, a sign post guiding to a place of pilgrimage, a weather-worn *Nure-butsu* — an unsheltered image of one of the Buddhas — or some memorial stone, perhaps, of an extinct tree, perhaps of an execution ground. All these are to be found in Japan, and may be mistaken by the tyro anxious to find spoil. *Per contra*, the phalloi now extant, products of handicraft in Japan are unmistakable by reason of their realism, while those produced by nature need a practiced imagination.

III. *Phallic Festivals*.—Every temple in Japan, besides celebrating the great national festivals, holds one in honor of the deity to whom it is specially dedicated. In 1892, I visited the Kande shrine a second time on such an occasion, held there on the 18th day of the 3d month, old style, which corresponds to a varying date in our March. The date of the festival at the phallic shrine at Morioka varies from this by only a day, and both plainly concur with the springtide festivals of all peoples. *Tylor's Prim. Culture* II., 297. This festival

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presented no features other than those usual on such occasions. A Shinto priest came from a distance for the occasion and presented in the little shrine the usual offerings of rice cake, fruit, etc., accompanying them with prayers. Men, women and children from the country-side came and departed, after making the little offering and brief prayer and purchasing refreshment at the temporary stalls hard by. The neighboring kteis received no offerings, though most of the worshippers visited it also. The conduct of all was irreproachable and the bearing quite unembarrassed, for their errand was the honest one of entreating sexual health and family increase from that deity whose attributes best fitted him to grant them. Here is an account of a more questionable phallic procession, as given by Dresser, pp. 197-9:

"At the next village (*en route* from Tokyo to Nikko, where Griffis saw the dozen phalloi) which we reached, a great Shinto festival was being held. Thousands of people were laughing and shouting and following an enormous car, something like that of Jaganath in India. On this car is a platform surrounded by a low railing, while in the center rises a mast thirty or forty feet high, from the top of which fly the cut papers which symbolize the Shinto religion (*gohei* are meant), while around its lower portion a tent of red and white cloth is suspended from a hoop. On the platform are musicians, making rude music with gongs and fifes, and a masked actor, whose actions would not be tolerated in England. The

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staff of this actor is unmistakably phallic. He appears alternately as man and woman, changing his dress in the tent of which we have spoken. It seems that, since foreigners have been permitted to enter the country, such ceremonies have been shorn of many of their characteristics, symbols have been reduced in number, while the processions themselves are now but a rare occurrence."

(This was written in 1882. The restriction referred to resulted from the first Japanese embassy to Europe in 1872.)

I have learned orally from an old resident in Japan of a procession similar to this, where the center of interest was an enormous phallos carried in appropriate position by a man.

The magnificent procession described by Humbert on pp. 322-3 of his *Manners and Customs of the Japanese*, as taking place in Tokyo in 1863, was not properly phallic, though it included some suspicious objects, such as a model lobster, buffalo, monkey and seven prostitutes "majestically attired in state costumes."

The following festival may easily be a survival of a thoroughly phallic one, and affords evidence of a sexual symbolism that strikes the modern mind as very strange. It is held in the court of a Buddhist temple, which probably adopted and modified the originally coarser rites. Young men and women meet at this Gwanzandaishi temple, located half way up Mount Hiiei, amidst a vast

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forest traversed only by footpaths, in the months of August, of an evening, and spend the entire night in a peculiar dance, where, forming promiscuously in lines, they work their way through the crowds of elder and younger people with a simultaneous swing of the arms, meanwhile singing a composition which, after expressing sympathy for a certain criminal, Gorobei by name, in his examination before the stern judge, proceeds to the erotic effusion of a young woman, from which I cull the symbolic part:

"With what words shall I compose my love letter? With those belonging to birds, or fishes, or vegetables," "Yes, yes, as I am a greengrocer, I will use the names of vegetables." After several vegetable metaphors and puns suited to expressing her passion, she continues, "Would you like to taste the first fruit of the long bean? If not, would you not try to break the hairless peach? Oh quick! I am desirous of having intercourse with thee."

Lastly, here is a neat piece of sexual metaphor, which speaks volumes for the familiarity with such symbols of the primitive times from which the *Manyefushifu*, where the metaphor occurs, dates. White shells seem to be a synonym for hairless peach. Generally, of course, in the Orient, the kteis is figured or described as black, while the phallos is colored red, if at all. It is necessary briefly to premise that the piece refers to a method of divination called *Tsujura*, "Road-divining," where the

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person plants a stick in the road, makes offerings to it, and beseeches an answer:

*When I went out
and stood in the road,
and asked the evening oracle
when he would come back
who went over the sweetheart's mount
and the lover's mount,
saying that he would
pick up the awabi shells
which come ashore
in the Region of Woods,
The evening oracle said to me:
Sweetheart!
he for whom you wait
is searching for
the white shells which
come near on the waves
of the offing, the white shells
which the shore waves
bring near.
He does not come,
he picks them up. . . .
If he be long,
'twill be but seven days,
if he be quick,*

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*'twill be but two days
He has heard you.
Do not yearn,
my Sweetheart!"*

—*Trans. As. Soc.*, Vol. 7, p. 427.

IV. *Rituals*.—No fixed ritual for the phallos is known to me. Certainly none is contained in the list of the Yengishiki, the official collection of rituals, made 927 A. D. (*Trans. As. Soc.* Vol. 7 part 2, pages 103-4.) The content of the impromptu prayers made in this case is always a request for some good in connection with generation; *e. g.*, the charm from Makibori bears guarantees of easy birth, health of mother and child, cure of diseases of the generative organs and long life. Enquiries from worshippers elicit similar ideas, and they reappear in the practices of borrowing a phallos from the shrine during child-birth and, when the issue has proved good, of returning two new ones.

V. *Phallicism in the Kojiki*.—Having examined some extant data, we are in a position to attempt the interpretation of two passages in the Kojiki, the sacred book of Shinto. This was committed to writing 712 A. D., when a collation was made of the then extant traditions, purporting to extend backward to a divine age which had ended some 1500 years before. None of the authorities on Shinto known to me have attempted any detailed interpretation of the cosmogony forming Volume 1. of the Kojiki. The general, and for the most part

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correct, statement that Shinto is a compound of ancestor-worship and nature-worship has not been further discussed by any writer except Mr. Satow, who, however, takes no notice of separate myths, and who makes no mention of sections 3 and 4, which we here copy from Mr. B. H. Chamberlain's translation, given in the *Trans. As. Soc.*, Supplement to Vol. X.

Section 3.—"Hereupon all the Heavenly Deities commanded the two Deities, His Augustness the Male-Who-Invites and Her Augustness the Female-Who-Invites, ordering them 'to make, consolidate, and give birth to this drifting land.' Granting to them an heavenly jeweled spear, they (thus) designed to charge them. So the two Deities, standing upon the Floating Bridge of Heaven, pushed down the jeweled spear and stirred with it, whereupon, when they had stirred the brine until it went curdle-curdle, and drew (the spear) up, the brine that dripped down from the end of the spear was piled up and became an island. This is the island of Onogoro."

Section 4.—"Having descended from Heaven onto this island, they saw to the erection of an heavenly august pillar, they saw to the erection of a hall of eight fathoms.

"*Tunc quaesivit (Augustus Mas-Qui-Invitat) a minore sorore Augusta Femina-Qui-Invitat: 'Tuum corpus quo in modo factum est.' Respondit dicens 'Meum corpus cresens crevit, sed una pars est quae non crevit con-*

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tina.' Tunc dixit Augustus *Mas-Qui-Invitat*: 'Meum corpus crescens crevit, sed est una pars quae crevit superflua. Ergo bonum erit ut hanc corporis mei partem quae crevit superflua in tui corporis partem quaee non crevit continua inseram, et regiones proceam?' *Augusta Femina-Qui-Invitat* respondid dicens: 'Bonum erit.' Tunc dixit Augustus *M.-Q.-I.*, 'Quod quum ita sit, ego et tu, hanc coelestem augustum columnam circumeuntes mutuoque occurrentes, augustam (i. e., privataram) partium augustam coitionem faciemus.' Hac pactione faca dixit (*Augustus M.-Q.-I.*): 'Tu a dextera circumeuns occurre; ego a sinistra occurram.' Absoluta pactione ubi circumierunt. *Augusta F.-Q.-I.* primum inquit: 'O venusta et amabilis adolescense!' Diende *Augustus M.-Q.-I.* inquit: 'O venusta et amabilis virgo!' Postquam singuli orationi finem fecerunt, (*Augustus M.-Q.-I.*) locutus est sorori, dicens: 'Non decet feminam primum verba facere.' *Nihilominus in thalamo (opus procreationis) incepérunt et filium (nomine) Hirudiuem (vel Hirudini similem) pepererunt.*

"This child they placed in a boat of reeds, and let it float away. Next they gave birth to the island of Aha. This likewise is not reckoned among their children."

Now our view is that, from the beginning to the end of this volume there is presented a series of nature-myths still capable of interpretation, and that the sections quoted attempt a cosmogony expressed in terms of a phallic symbol and of a phallic ceremony.

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First, no one will deny the transparency of the epithets Male-Who-Invites and Female-Who-Invites. They are just the complementary pair so indispensable to reproduction, protected backwards to account for orginal production. Hirata, a Japanese antiquarian of first rank, considers the "jeweled spear" a phallos and scrotum (*Trans. As. Soc.*, Vol. 3, Appendix, p. 59), while the Island of Onogoro, on account of its peculiar shape, passes in the native imagination for a gigantic phallos and is said to contain many phalli scattered about it. Hear the redoubtable Hirata again, in the *Inyoseki*. He writes:

"This is Onogoro Jima, etc. It is solitary and has no connection in its roots. It stands in the midst of waves and never moves in spite of great earthquakes. In the island are curious stones, many of them being shaped like male and female generative organs. The stones produce dewlike liquid, and have a mineral taste on the outside, while within (the stones?) are earths and sands."

Now, this record was made by Hirata so late as 1812. Since the phenomena are all natural, they of course antedated the mythical imaginings of the *Kojiki*, to whose authors the island was well known, and doing so, they evidently formed the elements of the myth. The only need, then, was for poetic fancy to weave primitive pair, artificial phallos and phallic island, into some connected whole. What was Hirata's ground for his view of the jeweled spear is not stated, but Japanese archaeology

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gives monumental evidence of the existence, in the polished stone age, of phallic rods in great variety, though their exact use is a matter only of inference. These stone rods or stones, called locally "Raitsui" or thunderbolts, are figured, along with numerous other remains, in an admirable monograph by the owner of the finest collection of raitsui in Japan, ex-Governor T. Kanda of Tokyo. In this monograph, Plate 7, Figs. 2 and 4, Plate 8, Fig. 8 and Plate 9, Fig. 1 show incised figures which are plainly the kteis, in full accord with another statement of Hirata's, that the jeweled spear bore on it the figure of the female organ (*Inyoseki*).

In section IV., our mythical cosmogony first introduces coition as a means of conceiving origins. After using, in sections I. and II., terms of terrestrial motion and vegetable life, and in section III., a mixture of terms from terrestrial and animal life, the myth proceeds to fuller circumstantiality in the familiar terms of purely animal life. Our previous investigations make quite obvious the meaning of "heavenly august pillar," while, apart from those side-lights, the terms here employed must have remained unintelligible, or at least conjectural. Plainly it was a phallos. As to the parallel reading in the *Nikongi* — a nearly contemporaneous but much rationalized Chinese account of Japanese history — which Mr. Chamberlain translates as "they made the island of Onogoro the central pillar of the land," and which he considers "more rational" than the account in

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the *Kojiki*, the obvious truth is that it is "more rational" only to those not aware of or not awake to the phallic phenomena described in our preceding pages. *Per contra*, in the light of those phenomena, the *Kojiki*'s account is fully vindicated. Textual purity can never be verified better than by archæology. The "hall of eight fathoms" was probably a coition house. Mr. B. H. Chamberlain writes, in his Introduction to the *Kojiki*, XXVIII: "It would also appear to be not unlikely that newly married couples retired into a specially built hut for the purpose of consummating the marriage, and it is certain that for each new sovereign a new palace was erected on his accession." (*Trans., As. Soc.*, Vol. X., Supplement.) Mr. Chamberlain no doubt bases his view on the specifications in the *Kojiki* of a thalamus as the place of first coition for man and wife. Of such mentions, I count three, viz., pp. 20, 66 and 75, and note further the following, which seems to indicate a similar purpose:

"Eight clouds arise. The eightfold fence of Idzumo makes an eightfold fence for the spouses to retire (within). Oh! that eightfold fence." (*Trans., As. Soc.*, Vol. X., Supplement 64.)

The parturition house is described, *Kojiki*, 118, as eight fathoms long, and this is the length of the coition house in our myth, eight being the perfect number of the Japanese, and probably often used in the sense of fitting or proper. The purpose of such a coition house will be obvious to those familiar with the original function of

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the bridegroom's "best man" as protector during the consummation of a marriage which depended on capture, and with the jocose interruptions made on a bridal pair, after retiring, *e. g.*, even in England, and so late as the sixteenth century, according to *Brand's Antiquities*.* The sequel of section IV. rather implies that the column stood in the thalamus, but whether it was within or near it, the running around the column before the marriage consummation will be best understood in the light of those notions we have found everywhere connected with phallic cult, among which that of productivity is plainly the proper one here. In Japan, as elsewhere under the patriarchal government of primitive times, the more children a pair had the richer they were likely to become, and such a recognition of Konsei would be considered effectual to that end. If so, nothing would be more natural than for mythical fancy to express, in terms so familiar, that fruitful union which resulted in the production of nothing less than the islands of divine Japan, as the later sections proceed to relate. The later Shinto apologists of the seventeenth and eighteenth centuries smooth all difficulties by stating that the islands have grown enormously since birth! I submit that this view meets all the special and concrete notions of the myth, while no other view can meet any and would have to account for a senseless farrago of ideas, ending in what

*See La Croix, *History of Prostitution*, Putnam translation, Vol. III., p. 175 and translator's note, *et. seq.*

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must then be regarded as a mere bawdy tale, for which the undoubted general coarseness of manners in primitive Japan, as everywhere under like conditions, affords, however, sufficient ground.

II. CREED OF PHALLICISM

TO EVERY CULT belongs a creed, implied or expressed, written or oral. Of the phallic cult the creed is implied. It shares its world-view with the nature-worship of which it forms one phase and, as such, sees a superior being, spirit or god embodied in objects naturally or artificially made to resemble animal generative organs. I write "embodied in" advisedly, having in mind, particularly, the natural phalloi, which are prized vastly higher than the manufactured ones, and which, being found in nature, hardly could be taken for aught else than the veritable organ of the god. Mysticism would cover all difficulties in the view. To such superiors — which is all that the Japanese *kami*, often translated gods or god, means — primitive man turned in his needs and, naturally, to that particular one presiding over the sphere in which his need occurred. Hence comes the phallic cult, which forms as natural, proper and legitimate a system of worship as that of the sun or fire and can only by gross misconception be associated with obscenity, though this is often done by those devoid of sympathetic historic imagination and anxious to point a moral or adorn a tale. That the whole symbolism,

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though most natural and striking, for that ever mysterious vital force of nature, has become inappropriate for us, who are wont to say: "God is spirit," affords no proof that its first intent was not wholly as described above. Cf. "Mythology of the Aryan Nations," by Rev. Sir G. W. Cox, 349-50.

I have written in the preceding paragraph as if the object of the phallic cult were one single thing, the phallos; and, if the reader has accepted the assumption without challenge, he has but thought in accord with the general treatment of the subject which faultily neglects to express the duality of the cult. We speak of phallicism and the Germans speak of Phalluscult, thereby tending to ignore the kteis-cult, little if any less prevalent than that of the phallos. But just as the term man is used for mankind, i. e., man and woman, so phallicism serves for what is properly phalloktenism, cult of the phallos and kteis. This dualism shows itself in the usual juxtaposition in India of the linga and yoni, in Syria of the masseba and ashera (I take the masseba as the male symbol), in Greece of the phallos and kteis ("Monuments des Dames Romaines," Plate 50. "Mythology of the Aryan Nations," G. W. Cox, 362), in Egypt of the cross and ring, combined into the crux ansata, in China of the yang and yin, as seen intertwined in the Corean crest, called in Japanese *futatsu-tomoye*, and, finally, in Japan, of the *yoseki* and *inseki*.

This dualism is equally conspicuous in the more an-

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thropomorphized objects of worship represented by the phallos and kteis. Thus Hinduism coordinates Kali with Siva, whose particular symbols are the kteis and the phallos; while Minakshi — the local goddess at Madura identified with Kali — is carried every night to share the coach of Sundaresvara. Indeed, in India, where pretty much everything both rational and irrational has been tried, a whole sect, the Saktas, devotes exclusive attention to this feminine side of nature. In Syria Astarte is coöordinated with Baal, in Egypt Isis with Osiris, in Greece Demeter with Dionysos (*"Mythology of the Aryan Nations,"* G. W. Cox, 362), and in north Europe Freya with Freyr, and each of these goddesses has often received exclusive honors, with the same demoralizing effect as in India. Some students point to Mariolatry as the last example of the same tendency (*"Mythology of the Aryan Nations,"* G. W. Cox, 355). So obviously necessary to reproduction is duality that where a spouse is wanting, feminine qualities are attributed to the male, as with Quetzalcoatl, god of reproduction among the Aztecs (*"American Hero Myths,"* Brinton, 127).

Similarly in Japan we find the couples Kami-musubi-o-kami and Takami-musubi-o-kami, the "Divine-Producer" and "Divine-Produceress" as some understand them (*"Parliament of Religions,"* J. H. Barrows, 452. Lectures on Shinto, Professor Matsuyama, Kyoto) and again Izanigi and Izanami, the "Male-that-Invites" and "Female-that-Invites," compared by native Christians

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with Adam and Eve, a comparison made in the first place naïvely, but hitting the mark quite closely, since both couples belong to phallic myth, though they differ absolutely in subsequent moralization and consequent religious value. But in Japan, where phallicism remains still, as in India, a living faith, it becomes possible to trace out this dualism into a number of details not otherwise, I think, easily explicable.

A quite unequivocal case is that of the interlinked rings of bamboo grass expressly designed to represent coition. Equally significant is the presentation of awabi shells — symbols of the kteis — before the phallos and not before the kteis at Kande. Conversely, a woman borrows from the Mizusawa temple a phallos, not a kteis, to help her in parturition. At Yamada, the reciprocity is recognized only in so far as votives of both sexes are presented, though whether any distinction is made in the deity before which they are placed I have yet to learn. The rule valid there, to offer a phallos in order to obtain a husband or son and a kteis for a wife or daughter, implies the notion, underlying all magic, that formal likeness with anything insures power over it. Here, too, belongs the offering of phalloi alone to the phallos on the Konsei Pass. Perhaps a further detail of the dualism necessary to all fruitful issue appear in the practice of pouring wine over the phallos and kteis at Matsuzawa, which are said to rapidly absorb it, and in the statement of Hirata that the phalloi and ktenes of Onogoro-shima

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secrete a dewy liquid. Similarly, tiny wooden tablet votives bearing a sketch of a horse are presented to the Yamada pillar pair. This horse can hardly mean other than what it does in Buddhist symbolism, namely, the fertilization rain cloud ("Indian Buddhism," T. W. Rhys Davids, 133). The rain falling from this cloud is the impregnating medium, falling from heaven to earth, in the cosmic myths of so many peoples. Were it not that the *hosbi-no-tama*, "Jewel-of-Omnipotence," likewise a Buddhist symbol, has been introduced on the sacred Ise Shrine in the same town, I should hesitate to believe any Buddhist symbol had penetrated this citadel of Shinto. The horse, however, may prove, together with the sacred albino horse common in great Shinto shrines, a survival of the great horse-sacrifice of the Mongol shamanism from which Shinto is a descendant. With this Japanese notion of fertilization compare the effusion of water — sometimes with bilva leaves and marigolds — in the Indian cult of the linga-yoni ("Brahmanism and Hinduism," M. Williams, 439). Lastly, in the phallic procession described by Mr. Dresser, an actor appears clad, alternately, as man and woman; with this compare the exchange of attire in Western orgies. Further data may require modification of the position here taken, and it is greatly to be hoped that such data will be obtained by many investigators in Japan before this primitive formal biology yields to the modern causal science of that name. In any case some

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special reason must be sought as to why the votive offering to phallos and kteis are duplicates or reciprocals of themselves. No parallel to this practice outside of phallicism is known to me either in or out of Japan; for the foxes so often duplicated there are so-called servants of Inari San, to whom, therefore, they are offered, and not to the fox itself.

The creed or mental equivalent of the phallic cult, then, is to the effect that reproduction is controlled by two deities related as man and wife, that these are best represented by their reproductive organs found by man in stream and field and that they are best worshipped by the presentation of similar objects of a sex either opposite or similar to that of the deity concerned. In the case of Konsei, worshipped near Yumoto without any sexual partner, emphasis is placed, as frequently in other cults, on the male element.

One commentary on such a creed is obvious and unavoidable and will serve equally well for all creeds: the mental elevation and consequent value of gods varies solely and directly in ratio to the mental elevation of the worshippers. Show me your man, and I will show you his god.

III. PHALLICISM IN EVOLUTION OF RELIGION

FIRST, THERE IS NO NEED to search for any simpler or more obvious principle on which to base phallicism than

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its own, namely, worship of the superior beings that control reproduction. In other words phallicism may easily be, what no existing evidence confutes but all confirms, a thoroughly primitive form of that naturism (nature worship), which judicious thinkers regard as coördinate with animism (spirit worship) instead of a derivative, as H. Spencer attempts to make it, of the latter. This contention rests particularly on the existence of the natural phallos and kteis, than which, of course, nothing can be more primitive. Wherever the erosive action of water, whether rain, river or sea, produced from rocks and stones the shapes which even now vividly suggest to our restrained imaginations the animal generative organs, there, a *fortiori*, the primitive savage must have seen indubitable evidence of what to him would seem explicable only as a partial embodiment of the controllers of his otherwise often unaccountable fortunes. Thus in a very striking way "Nature the instructor of primeval man" has suggested to him not only his inventions but his worship (Tylor's "*Primitive Culture*," I, 64). But, moreover — and this is of peculiar interest in its bearing on the contention of naturists and animists as to the origin of religion — here in the phallos and kteis were found direct indications of the anthropomorphic nature of his controllers, of which sun, moon, star or any other object whatsoever of nature worship failed to afford any morphological hint. If here were the veritable phallos and kteis of his controllers, the controllers them-

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selves could not be far off and would necessarily be imagined in full complementation of the visible organs, that is as human beings, or minds in bodies, conception, precisely, which animism sometimes supposes itself alone able to formulate.

Second, as to the sequences of this cult. The light thrown by phallicism on the essential nature and evolution of religion is clear and striking. Both the distance and the direction of the newer view of God from the older are made apparent. That distance is not immeasurable but has lain in time, and that direction is not inscrutable but has consisted in progress. Man has been the measure of things — if not the individual yet the race, and whether his measure has worked as the limit of capacity or of construction. If the former alternative — that of capacity — be taken, an objective real god has revealed himself progressively, and therefore at any single stage only partially, to man, just because such partial revelation has been all that man could receive; if the latter alternative, that of construction, be taken, a subjective unreal — or, according to some thinkers, nevertheless real — god has been constructed, imagined or projected by man, but always only progressively, and therefore at any one stage only partially, just because such partial construction was all of which man was then capable. (*"Self Revelation of God."* S. Harris, *passim*). And therefore, in any case, as man has evolved throughout his physical and mental nature, his concept of God

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has *pari passu* improved. "*Du gleichst dem Geist den du begreifst*" holds equally true in its converse form. We understand the spirit we resemble. In the case of the Absolute Spirit, this understanding can never reach completeness, and our principle is, therefore, reduced to the humbler proposition: "Man understands God so far as he resembles him." The challenge of the skeptic: "Show me your God," must be met by the answer, alike, of Christian, philosopher and anthropologist: "Show me your man." There was a stage in man's mental progress when God could be revealed to or constructed by man best — that is, most intelligibly and impressively — as phallos and kteis. Among all the things that are made, it would have been marvelous, indeed, if organs so conspicuously instrumental to the mysterious propagation of life had not been used to "perceive the invisible things of him from the creation of the world, even his eternal power and divinity." Rom. 1: 20. Of all the power desired by man alike for himself, flocks and fields, productivity was the chief, and consequently the objects considered to embody that power were the most honored. That man thus often submerged his god in nature instead of conceiving him as an "eternal power" above nature was anthropologically natural, though justly repudiated by Paul, a representative of a more progressed order. The original symbols, now so shocking to us in their bare materialism, have been refined with man's refinement until "finally in the exquisite

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legend of the Sangreal the symbols have become a sacred thing, which only the pure in heart may see and touch." ("Mythology of the Aryan Nations," Rev. Sir G. W. Cox, 360.)

IV. DOES PHALLICISM BELONG TO SHINTO?

SINCE PHALLICISM HAS SHRINES, festivals, priests and amulets identical with those of Shinto, and since its principal symbol and ceremonial receive mention in the sacred book of Shinto, and since phallicism belongs of right to nature worship, which in Japan, with ancestor cult, constitutes Shinto, it seems probable that the phallicism of Japan forms an integral part of Shinto. And so Rein in his "*Japan*."

"Just as phallic-worship, which, together with its symbols, formerly so numerous and widespread, has, as a result of foreign influence, been entirely banished since the beginning of the reign of Meiji (1868), belonged to Shintoism, so also does this ancestor-worship appear at least to have judged the Yoshiwaras — prostitute quarters — very mildly, if not to have directly favored them." Note several errors here, however. Phallicism, as we now know, has not yet by any means been entirely banished. Shinto is not rightly designated ancestor-worship, certainly not if it includes phallicism. Nor should phallicism ever be linked, as here, with an undoubtedly immoral institution like the Yoshiwara, the Japanese

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name for the harlot quarter, primarily in Tokyo, but subsequently anywhere.

On the other hand, the somewhat unequal distribution of phallicism in Japan, e. g., its apparent absence from the great highway called the Tokaido, the absence of its ritual from the Shinto official prayer-book or *Yengishiki* and some philological and archæological facts that point to the Ainu as the source of the cult require consideration before the connection with Shinto can be fully accepted as to origins.

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